DISCE VIVERE:

LEARNE TO LIVE

A briefe Treatiſe of learning *to* Liue, *wherein is ſhewed that* the life of Chriſt is, and ought to be, the moſt perfect patterne of direction to the life *of a Chriſtian.*

In which alſo, the well diſpoſed may behold their orderly paſſage from the ſtate of Grace to the ſtate of Glory.

A fourth Edition.

EPHES. 5, 14.
Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light.

LONDON,
Printed by *W. I.* for *Nicholas Bourne*, and are to be ſold at his Shop, at the Royall *Exchange.* 1617.

T. Jolley Esq. F.S.A.

Fol. 1800

Mary Braken

873 b. 13

K Sutton (C.)

Perf

DISCE VIVERE:

LEARNE TO LIVE

A briefe Treatiſe of learning *to* Liue, *wherein is ſhewed that* the life of Chriſt is, and ought to be, the moſt perfect patterne of direction to the life *of a Chriſtian.*

In which alſo, the well diſpoſed may behold their orderly paſſage from the ſtate of Grace to the ſtate of Glory.

A fourth Edition.

EPHES. 5, 14.
Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light.

LONDON,
Printed by *W. I.* for *Nicholas Bourne*, and are to be ſold at his Shop, at the Royall *Exchange.* 1617.

43
4 6
772

To the Honourable and Vertuous, his very good Lady, the Lady *Elizabeth Southwell.*

AMongst Arts and Sciences (Right Vertuous Ladie) there is none without comparisō, more be-

beſeeming our Chriſtian care, then that which teacheth to liue well & godly heere, that afterwarde we may liue eternally. For moſt ſure it is, that vpon this moment of time (a moment of great momẽt) depends either an vnrecouerable loſſe, or an happy welfare in the worlde to come. And from hence it is, that I call the well ordering of our life in this world, *A learning to liue*; *A learning*, becauſe it is a matter of labour, & ſtudy: *to liue*, becauſe without good and godly life, wee

are

are ſaide rather to *be*, then *liue*.

To ſtir vp our dulnes to this *learning*, Ihaue thoght good to lay before the eyes of the well diſpoſed, the Tenour of the life of Chriſt, the beſt patterne for imitation of liuing, that euer the worlde had. Children will follow their Parents: Nature dooeth teach the Bees to go forth at the very voyce of their King or Leader: wee may goe to Schoole to theſe ſmall Creatures; we haue not onely the voice of our heauenly King & Leader,

but according to his humanity, his example of life alſo to call vs foorth to gather the pleaſant ſap of ſeuerall vertues, that ſo at the euentide of our age, wee may returne loaden with the ſweete hony of Holineſſe, vnto that ſafe Hiue of euerlaſting peace.

From this moſt diuine life of our Sauiour, there doe ariſe three principall motiues, for our better inſtruction in this Leſſon of *Learning to liue.* The firſt is drawne from the leſſe to the greater; as thus, We ſhould be *humble, meeke, patient;*

patient; Christ the Son of God was so. The second is taken from his conuersation amongst men. Wee should be *helpfull* vnto others, *louing* to our friends *charitable* to our enemies, for this our redeemer did. The third is from the end of all our actions, the harnest of all our labors. We ought to *endure* the crosses and calamities of the world; for Christ endured them, and so entred into his glory.

How little this *Learning* is thoght vpon, much lesse practised in these daies, we

ſee it too apparantly before our eies. Of this S. *Chryſoſtome* complained long ago, taxing the careleſneſſe of chriſtians, whē hee willed men either to haue *opera ſecundum profeſsionem*, that is to ſay, works according to their profeſsion: or, *profeſsionē ſecundum opera*, a profeſsion agreeable vnto their workes. For this default, there needes no further proofe but experience, when ſome (that which I am ſorry to mention) haue little of Chriſtianity except the name.

Other

Other Treatiſes (Right vertuous Lady) may ſeem forcibly to call men to the amendment of life: but by this of taking a ſuruay of the life of Chriſt, both mē and women, & euery age, and euery dignity of this world, is more effectually ſtirred vp to godly life thē by any other meane, when they truely conſider the bleſſed life of Chriſt their Sauiour and Redeemer, ſeeing of Chriſt they are called Chriſtians.

Madame, I humbly commend the diſcourſe heereof, (ſuch as it is) vnto

vnto your Ladiſhips gentle acceptation, and your Ladiſhippe euermore in my prayers, to God: and ſo I reſt,

Yonr Honors in dutifull ſort, to bee commanded,

Chriſtopher Sutton.

The Preface to *the Christian Reader.*

IF to liue, were no other but to draw in, and to breathe out the ſoft ayre (as the Wiſeman ſpeaketh) a needleſſe labour were it (good Chriſtian reader) to lay down any inſtructions vnto the worlde of *Learning to Liue*; for this is done naturally both of men and

and beasts, without any teaching, or learning at all.

Or if to liue, were nothing elſe but to caſt about for ỹ fauour and riches (as ſome men are wont to call it, the way to liue) then woulde it ſoon follow, the greater Machiuillians, the better liuers. But ſomewhat more there is required to liue Chriſtianly then ſo; ſomwhat more, I ſay (and that we ſhal all one day finde) then either drawing in and breathing out the ſofte aire, or the plotting to compaſſe the pleaſures & profites of the world. It was *Balaams* wiſh, *Let my ſoule dy the death of the righteous*: It ſhold haue firſt bene his practiſe to haue liued the life of the righte-

Num. 23, 10

ous

ous. *Non eſt quod quenquam propter canos, aut rugas diu vixiſſe putes, non ille diu vixit, ſed diu fuit*: there is no cauſe ſaith *Seneca*, why ỹ ſhouldeſt thinke a man to haue liued long, by reaſon of his gray haires and wrinkles, he hath not liued long, but hath bene long.

The time we ſpend as we doe for the moſt part, conſuming our dayes in vanity, & our yeeres in folly, (to ſay a plaine truth as in the ſight of God) is rather a death then life: for life is not that which is meaſured by the number of yeeres: it is the religious, honeſt, ſober, and harmeleſſe conuerſation, that draweth to an honourable age amongeſt

geſt men heere, and to eternal happines with God hereafter.

Now the generall decay of this Chriſtian courſe, is the generall courſe of theſe ſinfull dayes, wherein ſo manie haue iuſt cauſe to cry out; This is a wicked world, a wretched world, an vngodly world; ſuch as our forefathers before vs neuer ſawe: with the buyer euery one can ſay, it is nought, it is nought: but all this (ſaith S. *Auſten*) *Profeſſio eſt, non emendatio*, A profeſſion it is, but no amendment is ſeen. Religion is become nothing leſſe then Religion, to wit, a matter of meere talke: ſuch politizing is there on all parts, as a man

Auguſt. de temp. Na. Serm. 30.

can-

cannot tell who is who: so little sincerity in regard wee haue of our soules, as if wee had no soules at all.

When *Plato* saw the Argentines liue so vnreformedly as they did; *Surely these men* (quoth he) *liue as if they should neuer dye.* Whatsoeuer men for fashions sake may giue out in words, it is to be feared, there is in some no firme beleefe of another world setled in their hearts. *Ely* said, this is not well.

Yong men without obedience, old men without deuotion, Christians without charity: it would make ones heart to mourne, to consider seriously the calamity of our time, when there needes no more,

more, but as *Philip* ſaid vnto
Iohn 1, 47. *Nathaniel, Veni & vide*, come and ſee.

Without al peraduenture Chriſtianitie is much out of frame, if we conſider thinges aright: we are generally chriſtians in name, but in action nothing leſſe: farre from the old chriſtianiry of the world, howſoeuer wee are ready to controll all that euer liued; and will not ſtick to cenſure the bleſſed Saints in heauen. Our boldneſſe is great, and I pray GOD our ſecurity doe not marre all in the end.

Cornelius his Almeſgiuing and Prayers aſcended vp into heauen; where are theſe to be found amongſt vs here in earth? In times paſt, Chriſtians

ans vowed themſelues to all holineſſe of life; they ſerued God in hunger and thirſt, in watching and praying night and day; they cared not to be poore vnto the worlde, ſo they might be rich to God; to bee pilgrimes, or as baniſhed men vpon the earth, ſo they might bee Cittizens in heauen. Theſe holy friends of Chriſt, as Confeſſors, Martyrs, Virgins, deuout Chriſtians of all ſortes, men fearing God, and eſchewing euill, gaue euident teſtimonie to the world, whoſe ſeruants they were. It was once the complaining wiſh of *Ceſar*, *That wee had ſuch ſouldiers as were in the time of Alexander the Great.*

Viuitur.

Viuitur, nec Deo, Liue we doe, is it to God? I would to God it were. We passe on for a while, *more nostro*, after a fashion such as it is, but is all this to liue Christianly? No verily: so a priuate estate in this worlde bee prouided for, let all sinke or swim for the world to come. Wee respect our selues onely, neglecting all others. Christ pleased not himselfe, saith the Apostle; with vs it is otherwise, and yet wee thinke our selues perfect Christians. In that great knowledge wee haue (for we sin not so much of ignorance, as of negligence) we know but little as we ought. What auayleth it to haue *Pharaohs* glorie, and

Phara-

Pharaohs ignominie? *Ahabs* vineyard, and *Ahabs* destruction? The rich mans life, & the rich mans death? What blindnesse is it in seeking riches or honour? Wilt thou perish, (sayth Saint *Austen*) for that which perisheth? Thus wee goe on, and (that which is worse) wee cannot tell when wee shall make an end.

What other remedy in this estate of things, (the disease being so generall) then with *Iairus* in the Gospell, vvho comes vnto Christ with his *Domine, veni, & impone manum*: Lord, come lay to thy hand? or to renue that petition of the Prophet *Dauid*; *It is time Lord that thou haue*

Math. 8, 18.

Psal. 102, 13

mercy vpon Sion, yea, the time is come.

All that men can doe in this caſe, is to obſerue the maner of louing friends, who in viſiting the ſicke partie, euery one brings ſomwhat by the grace of God to further his health: for while GOD doth affoord ſpace of repentance, and the happy light of his Goſpell amongſt vs, wee way not deſpair of any ones conuerſion, though hee bee careleſſe for a time.

To aduiſe men for the beſt, it is their care to whom God hath commended in his own ſtead a fatherly care of ſoules. To come to the general, ther is a neceſſity laid vpon vs all to liue well: wee runne for a wa-

wager, wee fight for a garland.

In ſeeking then to repaire deuotion and piety, which this worlde hath well-neere loſt, we wil be as ready as our aduerſaries themſelues, and in honouring our Lord Ieſus Chriſt, who hath honoured vs all, we will go with them hand in hand, if not before them, in cleauing to the foundation: wee hope one day to ſee the goodnes of the Lord in the Lande of the liuing, howſoeuer vncharitable, vnprieſtly, and vnchriſtian Cenſurers in many ſpitefull Pamphlets, giue out againſt vs. Tis true, the ſinfulneſſe of this age is great; with ſighing hearts wee wiſh it otherwiſe, and

and with the Publicane ſay, *Now God be merciſull vnto vs for we are ſinners; wee are not as we ſhould be, good God make vs better.*

But ſirs, are wee alone in this defect of godlines? Your owne writers will tell you no; haply your owne experience can tell you no; ſeeing iniquity like the darkeneſſe of Egypt, hath ſpread it ſelfe ouer the face of the earth. Would to God this bitternes were left on both ſides; and that contention were once laid aſleep. *Moſes* would not haue an Hebrew ſmite an Hebrew. There is a common aduerſary of vs all; let vs fight againſt him, who lieth in waite like a ſubtill ſpye, his de-

deſire is to make diſcord and trouble in earth, becauſe hee can trouble heauen no more.

On the other ſide, if anie liſt to bee contentious, as in theſe dayes many do, let buſy medlers content themſelues, and ſerue GOD humbly in their calling; let them ceaſe to trouble the peace of this Church and Commonwealth (which Ieſus Chriſt long continue) remembering that of *Gamaliel, If this counſell be of men, it will come to nought: but if it be of God, you cannot deſtroy it.* Acts 5, 38.

Were wee no other but plaine naturall men, God giuing vs reaſon; there is no reaſon why we ſhould be indued with reaſon, but for the

ſeruice of the Creator of all. We are hence moued to paſſe our time orderly, whilſt wee are here. It is a common ſaying; *Better vnborne then vntaught*: but being Chriſtian men, mercifull Lord, that we ſhoulde not remember the happy hope we all haue, or ought to haue?

In the Articles of our Creede, we mention an euerlaſting life after death, & acknowledge a iudgement to come: O good GOD, that we ſhould liue as if hell fire were no other but a Poetical fiction! Aſſuredly wee doe our Calling open iniury, acknowledging the holye Catholique Chriſtian Faith, when our Profeſſion promiſeth

miſeth one thing, and our Practiſe perfourmeth another.

Is it not wonderfull, that we ſhold euen forget whoſe creatures we are? yet this we doe: all know their beginning was from God, & that after a while in GOD they muſt end. Now for to ſpend this ſpace betweene our beginning and our ende in vndutifull ſorte towards him, were in very reaſon vnreaſonable.

When we ſee a Vineyard well manured and ordered, wee by and by ſay it hath a good Keeper: ſhall wee not ſay the ſame of a life well ordered? It is a glorie vnto the Vine, when the branches are

fruitfull. It is a ioy vnto the Father, when the Son is dutifull: wee are the branches, Christ is the Vine; wee are his children: he is our father,
Ephes. 4, 6. a Father which is aboue all, through all, and in vs all. Being Christians, wee are the Lords heritage; & the Lords heritage should be holye vnto him: wherefore the name Christian, saith an auncient Father, is the name of iustice, a name of goodnesse, a name of integrity, of patience, of humility, of innocency, of piety: of Christ wee are called Christians; should wee take his name in vaine? God forbid. He rightly beareth this name, who neuer beareth malice in his heart, who follow-

loweth Chriſts Doctrine, & endeuoureth Chriſtes example, that bleſſed patterne for imitation.

The skilfull Painter hauing now propoſed vnto himſelfe ſome excellent worke; all his ſtudy and care is to expreſſe in as liuely manner as he can, the forme layde out before him: the life of Chriſt our Sauiour according to his humanitie, is laid out before vs as a goodly Table; our beſt Art and induſtry is required to worke according to this forme, and to labour ſeriouſly vntill Chriſt be formed in vs, as the Apoſtle ſpeaketh; that is, vntill ſome forme or reſemblance of him appeare in vs who are his children, &

beare his name.

Rude worke God knowes, make they, who neuer regard the patterne set before them, nor any way respect the well ordering of the Pensill, and so draw such monstrous and vgly formes, as themselues may be sorry to see. Should I call him a Christian, sayeth one, in whom there is no act of Christianitie, no conuersation of Iustice, who oppresseth the miserable, who maketh many poore, to make himselfe rich, vvhose mouth is polluted with vntruths?

Augusti. de vita christi.

To call our selues a little to consideration, it cãnot be denyed that wee are as much (if not more) moued by good examples, as we are by good in-

inſtructions, but what ſay we to that Teacher, who hath both example, and inſtructions?

Then looke wee vnto the life of Chriſt ſaith Saint *Chriſoſtome*, and wee ſhall finde it the Philoſophie of the ſimple, the nurſe of young men, the meate of ſtrong men, the buckler of weake men, the Phyſicke of ſicke men, the booke full of diuine inſtructions, fit for all men.

Thoſe who apply themſelues (ſaith Saint *Auſten*) to any of the liberall Artes or Sciences, are wont to make choiſe of ſome eſpeciall Authour whoſe precepts before other they obſerue and follow: what better Author the

the Authour of all righteouſneſſe? What better learning, then that of which Chriſt is the teacher, his Church is the Schoole, thoſe which learne are Chriſtians, that which is learned is Religion, and the end of this learning, is to liue eternally?

Wherefore, in the ſetting downe ſome plaine & breefe Treatiſe of *Learning to Liue*, mee thought there was no better matter or methode, then onely to entreate of the moſt diuine actions of our Redeemer, that not ſo much my ſmall labours, as the actions of Chriſt might lay downe vnto well diſpoſed Chriſtians, a good forme of *Learning to Liue*. The more

ample

ample and exquiſite dilating heereof, I leaue to greater Clerkes; my ſelfe am content for this time (beeing required where I might not deny) as before of *Learning to dye*, ſo now to treat ſomwhat of *Learning to liue*; & in both to ſubmit my imperfections to better iudgement, and my meaning to the honeſt minded, who are woont to take good meaning to the beſt. Take therefore in good part, gentle Reader, this Treatiſe of learning to liue Chriſtianly as we ought, taken out of the life of Chriſt, the beſt patterne for imitation that euer this world had.

To them who are paſſing thorough darke places, any

light be it neuer ſo little, may ſtand them in ſtead: To him who wandreth in vnknowne wayes, any ſmall direction is acceptable be it neuer ſo ſmal ſo it point him towardes the way wherin he ſhould paſſe. The Trauailer in a forraine Country, meeting with ſome body that ſpeakes his naturall language, though it be but harſhly, yet it is ſome comfort vnto him: We often paſſe in the darkneſſe of our ſenſuall deſires, and are ſometimes blinded in the miſts of worldly vanities: wee ſtray we know not whither, any ſmall light, the leaſt direction may in this caſe ſome-what help vs: wee are ſtrangers in this worlde and from home, as

2 Cor. 5, 9.

as the Apoſtle ſpeaketh: to heare ſome-what of our natiue language, that is to ſay, of heauē & heauenly things, though it bee in the meaneſt manner, yet it may ſomwhat affect vs, eſpecially our affections being homeward, in taking a ſuruay for imitation of the life of Chriſt.

If it bee ſaid, how ſhould our weakeneſſe come neere Chriſts perfection, to whom all thinges were poſſible by reaſon of his diuine power? The anſwere is, our good endeauours are acceptable. It is in our imitation, as in our almes, not according to that a man hath not, but according to that he hath. 2 Cor. 8. 11

Againe, by our vertuous and

and Chriſtian conuerſation, wee honour him who hath ſo much honoured vs, (for of Chriſt as I ſaid, we are called Chriſtians, to haue part with him) *When our light doeth ſo*
Math. 5, 16. *ſhine before Men, as wee glorifie our Father which is in heauen.*

And this is briefely the ſumme (*good Chriſtian Reader*) of that which is mentioned more at large in the treatiſe following of *Learning to Liue*, which learning onely teacheth to become good men by the grace of God. It now remaineth, that we will apply our ſelues ſpeedily to the practiſe of this learning. Time will away. *Hippocrates* exhorting ſome to the ſtudie of

of that learning which doeth concerne the health of the body, would haue thē make all poſſible expedition they could; his reaſon was, *Ars longa, vita breuis*: Art is long, life is ſhort. The ſame may bee ſaide of that Art which concerneth the health of the Soule. Should we wax weary before we beginne? God forbid.

The Birds of the ayre haue neſts, and the Foxes haue dens, but the Sonne of man hath not where to lay his head: What's that, ſayth S. *Auſten*? Marry ambitious & ſoaring deſires, ſubtill and vngodly deuices, haue neſts and dennes in our hearts, but a remembrance of our Lord Ieſus, which ſhold take

take peaceable poſſeſſion of our ſoules, can haue no entrance at al; in which caſe, we rather want tears, then cauſe of teares.

Wherefore, it were to bee wiſhed, that euery wel diſpoſed Chriſtian, who keepes a carefull watch ouer his ſoul, & is deſirous to liue worthy of his calling here, vntill hee come to liue eternally, would begin with the beſt attention his beſt deuotion can yeeld, to take a diligent view of the life of Chriſt, whoſe ſoul-ſauing loue is the loadſtone of our hearts; whoſe ſayings & doings are a law vnto our actions, a lanthorn to light our ſteps, the guide to direct our iourny, a Compaſſe to ſteere our

our Ship; and laſt of all, the Iudge for to end our controuerſies. As the iuſt liue by Faith, ſo the iuſt liue the life of faith. Now they liue ℣ life of grace, one day they ſhall liue the life of glory.

It is Chriſt, and Chriſt alone, who hath made a ful and ioyful ſatisfaction for our ſinnes.

The God of Patience and conſolation, make vs followers of God as deare children: and grant that wee bee like minded one toward another, after the example of Chriſt Ieſus, Amen. Ephes 5, 1. Rom. 15, 5.

If ought be worthy of thy obſeruation, good Chriſtian Reader, remember it is Gods: if otherwiſe, it is mine owne.

Chriſtopher Sutton.

The Contents of the Chapters.

1.

AN Exhortation to euery Christian to the often meditation vpon the life of Christ.

2.

That the life of a Christian should bee passed ouer in this

this worlde, in an holy and vertuous conuersation.

3.

That the ende of a Christian life, is endlesse felicity in the world to come.

4.

That the best direction to liue well, is to follow the example of our Sauiour, who was not onely a sacrifice for sin, but also the most perfect patterne for imitation.

5.

That this example of Christs life should euer stand before the eyes of our mind, for our better direction.

6.

The first vertue to be learned in the life of Christ, is

humility.

7.

What we learne by Christs leading into the Wildernes, his fasting and temptation there.

8.

What we learne by Christs great compassion towardes the distressed state of mankinde, and his continuall doing good in the world.

9.

What wee learne by Christs little esteemed popularity & glory of the world.

10.

What wee learne by Christs continuall labors and trauels in the world.

What

11.
What we learne by his teaching the multitude, and his actions before he taught.
12.
What we learne by Christs visiting the sick, his feeding the hungry, and curing all that came vnto him.
13.
VVhat wee learne both by the great meekneſſe of the Lord Ieſus, in bearing the reproches of the world, and by his peaceable conuerſation in the ſame.
14.
Of the name of Ieſus.
15.
VVhat we learne by Christs teach-

teaching his disciples to pray, and the tenour of that diuine forme of prayer.

16.

What we learne by the transfiguration of Christ our Sauiour vpon the Mount.

17.

What we learne by Christs often praying, and specially in the Garden.

18.

That Christian men may take comfort amidst the calamities of this life, by that of our Sauiour, Iohn 14,1.

19.

What we learne by that of our Sauiour, exhorting all that would follow him, to de-

ny

ny themſelues, and take vp their croſſe daily.

20.

That Chriſtian mẽ ought to liue in all orderly and dutifull obedience to Princes and Gouernours.

21.

That Chriſtians may lawfully enioy earthly commodities, and poſſeſſe riches, but how they ſhould bee affected towards them.

22.

In what ſenſe Chriſt exhorteth to forſake father & mother, and all for his ſake.

23.

VVhat we learne by Chriſts many Miracles.

VVhat

24.

VVhat we learn by Christs most diuine wisedome in answering his aduersaries, and all that came vnto him.

25.

VVhat wee learne by our Sauiours acts vpon the Sabbaths and festinall dayes.

26.

VVhat we learne by Christs weeping ouer Ierusalem.

27.

Our meditation of his passion and suffering on the Crosse, for the sinnes of the world, and saluation of our soules.

28.

How Christs resurrecti-

on

on from the dead, doth much strengthen our faith.

29.

Of Christs ascension vp into heauen, many good instructions.

30.

Of the coming down of the holy Ghost, and how wee are thereby put in mind of a sanctified conuersation in this world, preparing vs to glorificatiō in the world to cōe.

31.

That a remembrance of Christ his second coming to iudgment, ought to moue euery christian to apply himselfe to this lesson of learning to liue.

Disce

Discè Viuere.

Learne to Liue.

The First Chapter.

¶ An exhortation to euery Christian.

WHilest I was Musing (saith the prophet Dauid,) the Fire indled: what was this fire, but the loue of GOD; (which Fire should neuer decay at the Altar of the Lord, to wit, the hart of man,) and what was this Psal. 39,3.

this musing, but deuout meditation the bellowes to blowe the sparkes, and kindle the flame of Dauids affection? which affection bred desire, desire caused Loue, Loue mooued delight, Delight brought forth labour. Lord (saith he) what loue haue I vnto thy Statutes? All the day long is my studye in them. Ps. 119, 17

Heereby we see, that amongest the Exercises of a deuout life, there is none that is wont more to eleuate or lift vp the minde of man to a higher degree of perfection, then deuout meditation. In meditation, what doeth more moue to loue God, then the reuoluing of his benefits? amongst these benefits, was there euer any comparable to that? So God loued the worlde, that hee gaue his onely begotten Son, that whosoeuer beleeued in him should not perish, but haue life euerlasting. Iohn 3, 16.

So then to meditate of the life of him, by whom wee haue eternall life, is the verie life of Life: of him who is both the way, and (by his doctrine and example) a director

direct or, that will safely conduct vnto the end of the way. Amongest ghostly exercises (saith Bonauenture) what is more profitable or necessarie to attaine perfection, then a due beholding of the life of Christ? what is there found that can more arme vs against the vanities and allurements of the world, or the tribulations and aduersities of the same, then continually to haue before the eies of our minde, the memorie of his doings and sayings: of his sufferings and satisfaction made for the redemption of our soules?

2 In which Christian Meditation so many vnlooked for motiues to loue God do occurre, as they may seeme not onely infallible testimonies of grace present, but after a sort, gladsome presages to the beleeuing heart, cum of future glorie that is to come. Abraham saw Christ, when the couenant was but promised, and yet it reioyced his heart: wee see him now the couenant is performed, and shall wee not reioyce? Iohn 8, 58.

Luke 2, 30

Simeon was a happie man, who saw him with the eies of his bodie, and the faithfull are happie too, who see him with the eies of the soule.

Seneca de breuitate vitæ.

3 Euerie man (saith Seneca) that listeth to apply himselfe to reading & meditation, may haue priuat conference with Zeno, Pythagoras, Aristotle, Theophrastus, and the Authors of good Artes: he shall finde them all at leisure to commune with him. But a thousand times more truly may it be saide of the Deuout soule that she may daily commune and conuerse with Iesus Christ the Author of her happines, in Reading the history of his workes and meditating vpon the Sea of his mercies.

Luke 2, 16.

4 Is it not more acceptable to see God with the Shepherds at Bethelem when the Angels sing: then with Moses, when hee was flaming in the fiery bush, to which he might not come neere? to hear him vpon mount Tabor Preach blessednes after blessednes, then vpon mount Sinah, when thorow

Exod. 3, 2.

Mathew 5, 2

row lightning and thundering it was present death for the people to approach? Is not the case altered? It was spoken as a testimonie of the loue of GOD vnto the Israelites. Did euer people heare the voice of God, speaking out of the midst of a fire? but this is greater. Did euer people heare him before speake by his owne Sonne? Exo. 19, 18. Deut. 4. 33. Heb. 1. 1. 2.

5 Ought we not often in soule to go with the Wisemen to Bethlem, by the direction of the starre of Grace, and there fall downe and worship the little King, there offer the Golde of Charitie, the Frankincense of Deuotion, the myrhe of Penitency, and then returne, not by cruell Herod, or by troubled Ierusalem, but another way a better way, vnto our long and happie home? Luke. 2. 16. Mat. 2 11.

How should wee seeke him sorrowing with blessed Marie and neuer leaue seeking vntill wee finde him? how should we accompany him with the Apostles, beholding him doing wonderfull myracles? how should we with Lu. 2. 48.

the women follow him vnto the
Lu.23.27. crosse, and there condole his most
bitter, yet blessed Passion? how
should we descend in meditation
whether he descended? rise early
Lu.24.1. with Mary Magdalen, come to the
Sepulcher and see his resurrecti-
on: with the men of Galile won-
Act.1.4.10. der at his ascention vp into hea-
uen: and with ioyfull admirati-
on expect his comming againe in
the same forme he ascended, with
power and glory? Last of al, how
should wee with the disciples con-
tinue in praier, tarry at Jerusa-
lem the Church, or Vision of
peace, waiting for the comming
of the holy Ghost from aboue?

6 The more wee loue Christ
the more we meditate of his loue:
where our treasure is, (that is,
the thing we most affect) ther are
also the cogitations of our harts:
what greater treasure then Je-
sus Christ, the very Mine where
do lye millions of treasure? On
whom should we rather bestow we
our hearts, then vpon him who
is the ioy of our harts? or where-
to ought we rather to imploy our
best

best labours, then where the best reward of our labors is had, and to hold him as Iacob did the angell, not letting him go vntill he blesse vs.

7 But to come to that which concernes the direction of a christian life, where in the whole world shalt thou sooner finde the humility, perfect charity, obedience, patience without example, praier with many coadioyned & allied vertues, then in the life of him who was the Lorde of Vertues? Consider how humbly hee behaued himselfe in the worlde, how fellow-like with his Apostles, how mercifull he was vnto the poore who farmed his spectall family: hee despised none, although leapers: he flattered none though neuer so glorious: free he was from the distracting cares of the worlde whose care was his Fathers will, and mans good: how patient was hee in bearing reproaches, howe gentle in answeres, thereby to cure and salue the enuy of his aduersaries? Iohn 17.4.

Thou hast (O Christian soule)

Aug. de ver. Dom.

saith Saint Austen, in the life of Christ. a most heauenly medicine to helpe all thy defects, what pride is there that his Humilitie doth not abase? what anger that his gentlenesse doth not lenifie? what couetousnesse that his pouerty doth not salue? what heart is there so benummed, that his loue doth not inflame? in euerie way here we behold what to immitate, what to admire: here we learne, what to flie, what to follow.

Where shal we finde the misery of man better salued, the goodnesse of God more manifested, loue and grace more inlarged, then in meditating of the life of Christ? where is there in the world a meane to auoide sin, better learned then in his life, who was without sinne?

8 The louing Captain would that the souldier sometimes behold the wounds receiued in his behalfe, thereby to take comfort and courage. The martir calling to minde Christ crucified vppon the Crosse, endureth trying and

frying

frying flames of greatest persecutions so patiently, as if the soule exiled from the bodye by a diuine meditation both body and soule were in part become senseless and made to liue not where they liue, but where they loue, that is to say, in Christ.

This made the holye men of God so full of deuotion, so great Despisers of the worlde as they were: their cheefest care was to care for a time to come, their continuall meditation was the mysterie of humane redemption and the accomplishment of their hope in another worlde. Festus thought S. Paul had ouer-studied himself when the apostles mind was fixed vppon the greatest mysterie of the Passion and Resurrection. Had Festus knowne the depth of this, he would haue thought the Apostle to haue bene learned indeede, and himselfe might haue bene learned also vnto saluation. Acts 26. 4.

For when wee behold Christ in his passion, we see innocency suffering for sin, humility indurings

C 5 for-

torment for pride, righteousnesse for vnrighteousnes. what charity was that, which amidst so many paines, besought God for pardon to the causers and actors of his woe? what silence was that, which vnto false accusers answered nothing? what Loue was that, which was prodigall of life for his friends? no, for his very enemies? Neuer was there any such loue, as the loue of the Son of God.

Iohn 19,10.

9 We should often cal to minde the life of Christ: but when labours and troubles come, when by calamities we feele, that wee haue offended, then wee fall to comparison: when wee endure hunger, wee ought to thinke of Christs Fasting: when wee are tempted, wee ought to thinke of his leading into the wildernesse: when we suffer reproaches, wee ought to call to minde his suffering reproaches, and lift vp our hearts to heauen, and our soules to him who bare our infirmities: and therefore wee hope will best respect the case of the miserable,

Hebr. 4,13. 14,15,16.

of

of whom wee may say with the Prophet, Whom haue wee in heauen but thee?

10 Some are not a little delighted to reade the Liues of the ancient worthies of the worlde, as of Iulius Cæsar, Scipio, Alexander, and such other, but these may sooner delight the fancie, then instruct the soule. Come we to the life of Christ. Salomons wisedome was but ignorance in respect of him. Samsons strength but weakenesse. Halaels swiftnesse, dull slowenesse. Methusalems age, not a day compared with his perfection, or that felicitie which he giueth to his people: all their glorie was but froath, all their pompe was but miserie to his conflicts, to his glorie, who vanquished when hee was conquered, and ouer-came Death when he suffered Death, subduing the Prince of Darkenesse with all his power, and with a fewe meane men, made a sole conquest ouer the whole worlde, by

by a force in outward shew, clean contrary to all victorie, to wit, by his worde, which in the sight of the world semed feeblenes.

2 What heart is not mooued at the remembrance of his worthie acts? who would not celebrate vnto the Lord a swete Sabaoth of Meditation, and hither bring all his prayers and praises? surely we will do little for him, who hath done so much for vs, if wee keepe not, at least a remembrãce of so many graces, so many mercies bestowed vpon vs: Should we bee wearie to meditate of his life, who was not wearie to doe and suffer so many things, to restore vs to eternall life?

11 God saith, Deliciæ meæ cum filijs hominum. My delight is to be with the sons of men. And the godly say, Deliciæ nostræ cum filio Dei. Our delight is to bee with the Son of God. S. Hierome writeth of certaine holy women, so deuoted, Vt caro esset pene nescia carnis: that flesh (saith he) almost forgate it was flesh: They did so dwell in the contemplation

Hiero. in regula sanctimo.

on of Iesus Christ, that they seemed in place onely remote, but in affection to ioyne with that holie company of heauen there beholding in that splendent Theater, the King of Kings sitting vnder the state of glorie.

The Athenians erected a place called Asylum, whither the poore and distressed repairing might finde refuge. How God hath exalted our Lord Iesus vnto the right hand of his throne in glory, and there for his sake erected an Asylum of grace, whither all sorrowfull and afflicted mindes repairing, may pleade priuiledge, and a satisfaction against sinne, hell, death and the diuell: Faith in him doth tell vs as much. Whē the accuser of the brethren doeth lay a remembrance of their sins vnto the charge of Gods chosen, and thereby seeketh to cast them downe by despaire: by & by, they flie to meditate of Christ his loue and how all-sufficient a sacrifice he was for the satisfactiō of their sinnes, and how readie hee is to imbrace in the armes of his mercy,

cy, and couer vnder the shadowe of his wings, all that crie and come vnto him. Christ is called a rocke, and in times of distresse, men were wont to hide themselues in rockes.

1 Corin. 10.

The leaues which Christ tooke were but fewe in number, but when hee brake them and distributed them, they did exceedingly increase and multiply.

Mark 6:38. Luk. 9. 16.

The life of Christ when at first we consider the same, it seemes not so much, but falling to meditate thereupon, and to distribute it as it were amongest faithfull beleeuers, it increaseth so wonderfully, as wee can truely say with them in the Gospel, We neuer saw it after this fashion: in effect, wee neuer thought it so admirable.

13 Againe, how mindefull I pray you should we bee, to meditate of Christ, not only in respect of the time present, but chiefely for the time to come? This was in S. Paules thought, when hee thought of his departing hence desiring to be dissolued and to be with

with Christ. Iacob leauing the world, his minde was vpon Shiloh, or on him whom God would send, when he said, Expectabo salutare tuum, Lord I will waite for thy saluation.

The law was a shadow of good to come, this good was Christ: when the Sun is behind the shadow is before: when the Sun is before, the shadow is behinde: so was it in Christ to them of olde, this Sun was behind, and therfore the law or shadow was before: to vs vnder grace the Sun is before: & so now the Ceremonies of the Law, these shadowes are behinde, yea they are vanquished away: Iosuah succeeded Moses, Christ the Law: Moses dyes, Iosuah leades the people, Iosuah brings the people ouer Iordane, which Moses could not doe. The Fathers did eat Manna in the desart, we haue a liuing bred which came downe from heauē. The old testament, saith S. Austen it was novum inuolutum, the new inuolued: the new, it is vetus explicaui, the old explained: in the nintēne of

1 Cor. 10, 1

of S. Luke, those that went before, and they that followed after they all sang, Hosanna to the Son of God.

In blessing their posterities, the Patriarkes mentioned the promised seed: so comforting the distressed, the Prophets foretolde the Sauiour to come: all their solemne sacrifices, were but figures and signes of some excellent subiect, their many hymnes and diuine songs were reioycings at his comming before hee came: in their highest Deuotions, nothing was more mentioned, then that God would respect his people, and Abraham to whom in mercy, the multiplying of the same mercy by the promised offspring, was mentioned: So by this we see the faithful all along, minded nothing more then him, in whom all the Nations of the earth should be blessed.

16 For beleeuers vnder grace, surely they ought to be so addicted to meditate of him, who wrought the great worke of their redemption, who as they are conducted

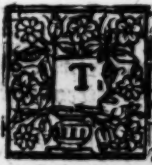
in

in their spirituall iourney to the Holy Land in heauen, not by a pillar of cloud, as the Israelites, but by him that sittes aboue the clouds: so their hearts should be replenished with an incessant reuoluing of his loue, seeing their faith is confirmed by a continual consideration of his merits, their hope by a remembrance of his promises, their thankefulnes by calling to mind his benefits, their fortitude by contemplation of his assistance, their liues directed by his life, who was the mirrour of the world for perfection and true holinesse: and the Prophet Esay saith, This is the way, walke in it. Exod. 13, 21. Esay. 30. 21.

CHAP.

CHAP. 2.

That the life of a Christian shoulde be passed ouer in this worlde, in an holye and vertuous conuersation.



Therefore saith S. Austen, hath God giuen vnto euerie ones of vs of Christ, to be called a Christian, that in our Name we should euer-more retaine a perpetuall memorie of him, and often call to mind what he did, what hee saide, what hee suffered. For it is the manner of Princes and Gouernors, soo: therwith vppon their inuestures, to places of greatest dignity, seriously to recount with themselus to what authority amongst men God hath called them, what to do, how to gouerne, and in conclusion, which way to demeane them-

themselues: that is to say, answerable vnto their place & calling. This care we finde to haue beene in King Salomon, who in regard of the dignity whereunto God had called him, besought God before riches and honour, to giue him an vnderstanding hart. 2 Chr. 1, 20

No lesse care should euery Christian man & woman haue, whom GOD hath in mercy called to the estate of grace, a calling of excellencie, no lesse care I say, should they haue of their conuersation, to sit downe and consider for what cause they were redeemed, to what end, what will one day bee required at their hands, vpon his returne by him that did send them thither, and preserued them whilst they were heere.

2 When Naaman the Syrian was healed of his leprosie by the power of Almighty GOD, to acknowledge this benefite well the knees of his Bodie might bowe in the House of Rimmon a false God, yet when as hee came there, hee made a solemne vow 2 Reg. 5, 18.

vow, the knees of his ſoule ſhould bend to the true GOD, whom hee perceiued to haue done him good.

Math. 8. 15. when Peters wiues mother perceiued ſhe was cured of her feauer, ſhe roſe vp and miniſtred vnto Chriſt. when the people ſaw the care of Ioſhuah, which he vndertooke to bring them into the land of Canaan, they all ſaid as it were with one heart, O Ioſuah,

Ioſhua 1, 6 all that thou commandeſt wee will do, and whither ſoeuer thou ſendeſt vs, we will go. wee haue receiued greater cures then Naaman, or then Peters wiues Mother did: ſome bending of our hearts, ſome miniſtring vnto Chriſt ſhould be remembred, and let our Ioſhuah haue his due, who leads vs vnto that euerlaſting Canaan, that is aboue.

2 when Zachary mentioned the loue of GOD what hee had done in viſiting and redeeming his people, in raiſing them vp in a mighty ſaluation, in deliuering them from the hands of their enemies, he conſequently annexeth the end of all, and what they

ſhould

should now doe to God, to wit: Serue him in holines and righteousnes all the dayes of their life. Lu. 1, 74.

This the Apostle sheweth in more expresse wordes, The grace of God (saith he) hath appeared, that bringeth saluation vnto all, and teacheth vs that we should deny vngodlines and worldly lusts, that wee should liue soberly and righteously, and godly in this present world, looking for the blessed appearance of the glory of the mighty God, and of our Sauiour Iesus Christ. Thereby shewing our first entrance into grace, and therewith the workes of grace, and then in order the appearance of glory. The works of grace, negatiuely and affirmatiuely: Negatiuely, teaching to deny vngodlinesse: Affirmatiuely, teaching to liue soberly to our selues, righteously to our neighbour, holily to God. For what else doeth grace require, but the workes of grace? therefore wee beseech God, that wee fall not among theeues, as the man that Titus 2, 12. Lu. 10, 30. passed betweene Ierusalem and Iericho, which would spoile vs of

Psalme 19. of this precious garment, and the true vse thereof. Lord (saith Dauid) keepe thy seruant from presumptuous sinnes, that they get not the dominion ouer me.

Lu. 16,18. Rom. 13.12. 2 What should the children of light haue to do with the workes of darknesse? what should Christians walke according to the flesh, who are by Christ their redeemer regenerate, and borne anew, for to liue according to the spirit? Alexander (saith Quintus Curtius) willed that the Grecians and the Barbarians should bee no longer distinguished by garments, but let Grecians said he, be knowne by their vertues, and Barbarians by their vices. quod Græci impure viuunt (saith S. Chrysostome) non est miraculi. It is no meruaile that Grecians liue impurely, but that Christians should liue so, who are partakers of so great mysteries: this is worse: yea, worst of all, yea intollerable.

4 When Almighty God had brought his people from the oppression of Pharaoh, & that they were

were now towards a land which should flow with milk and hony, Moses soberly aduiseth the people after this manner, telling them what God doth looke for at their hands: And now Israel, what doth the Lord require of thee? (& therefore he doth require somwhat of thee) euen that thou serue him. If he be Deus tuus, thē must he haue adorationem tuam. Is hee thy God? then wil he haue thy worship. He is thine in mercie, bee thou his in duty. Deut. 10, 12

S. Peter aduiseth the dispersed Iewes, and conuerted Christians should walke as the children of God. Saint Paul resembleth the time of the Lawe vnto the night, by reason of the darke mists and figures thereof: and the state of Grace vnto the day, which is a lightsome time: what followes, let vs cast away the works of darknes, & put on the armour of light. All which, as it inferreth a dignity in that wee are called: so with all dutie that is required of vs that breake a small sinne in the worlde, is notwithstanding great 1 Pet. 2, 10 Rom. 13, 12

great in one profeſſing Chriſt.

Bern. lib 2. cõſid. ad Eug. S. Bernard thought it a thing prodigious in nature, for any one to haue the firſt place, and the loweſt life, a high calling, and ſome abiect courſe of liuing: becauſe the calling to place of Dignitie, doeth challenge vnto it ſelfe the greater excellency, Quid prodeſt (ſaith ſaint Auſten) vocari quod non es? what profiteth it thee to be called the thing thou art not? To beare the title of a Chriſtian and to be in action nothing leſſe? To be a Chriſtian in name, but not in deede? To be a nominall, and not a reall? To ſeeme, and not to be? To haue the voyce of Iacob, but the hands of Eſau? One thing in ſhew, but another in ſubſtance? what doſt thou (ſayeth S. Cyprian) rush in with a blind heady zeale? Thou knoweſt not whither, nor how, extinguiſhing peace and charity, the true lights of a Chriſtian life? Certainely vices, they are as blemiſhes in the face of Chriſtian profeſſion. Zeale without knowledge, is a blinde ſacrifice, and knowledge with-

Aug. de vit. Chriſtiana.

Cypr. de zelo & liuo.

without zeale is a maimed sacrifice, neither blinde nor maymed should be offered to God.

5 Aulus Fuluius perceiuing his sonne gotten vp vpon the wings of pride, and associating himselfe with Cateline, that fire-brand of the Common-wealth, comes & takes him aside, and schooles him after this manner: Thou vnthrift, haue I brought thee vp for such an end?

When we finde our affections inclining to foule desires let vs say vnto our soules, as Aulus Fuluius said vnto his sonne: Is this the end why God hath giuen vs our beeing, and well being? Were we redeemed from sinne, to continue in the lusts thereof? Were wee freed from the seruitude of the world to become seruants of so bad a Lord? Why were we redeemed vnto good workes? (should so great a price bestowed for vs, be cast away? God forbid.) Let vs consider that two principall parts there are of our Christian profession, Faith, and good life: faith is the foundation, good life is the building that is

laid vpon this foundation.

Let vs call to mind our adoptation whereby we cry Abba, Father: if God be our father, then must we remẽber what he requireth, 1 Pet. 1, 16. ἁγιοι γενέσθε ὅτι ἐγω ἅγιος εἰμι, be ye holy, for I am holy (saith God:) the duty of the child is the fathers honour. We are resembled vnto the branches, and Christ vnto the Vine, Iohn 15, 2. Euerie branch that beareth not fruite, that is, good life, the Husbandman, that is God, taketh it away. It is a glory to the vine, when the branches bring forth good grapes.

We are compared vnto fruitefull trees planted by the waters of pleasant streames of Gods graces, Psalme 1, 3. & therefore should bring forth fruit in due season. We may remember the curse of the Figge tree that bare leaues, Mat. 21, 19. some shew onely of fruite, and that sentence denounced against the other that bare no fruite at all, The Axe is laide to the roote of the tree, euery tree that bringeth not foorth good Fruite, Luke 3, 9. shall bee cut downe and cast into

into the fire. The Axe, Death: the cutting downe, the execution of Iustice: the casting into the fire, the sentence of iudgement. Now is the Axe, there will bee a now: the Axe, not a rod: to the roote, not to the branches: cast into the fire, & so there is somewhat more then a cutting downe.

Daniel saide vnto Nebuchadnezar, which Iohn the Baptist in effect saide vnto euerie one who is fruitlesse, This tree is thy selfe. But for the good tree which bringeth forth good fruite, it shal be like the greene Oliue, planted by the house of God. Such an one (saith Jeremy) shall be as a Tree that spreadeth out her rootes by the riuer, and shall not feele when the heate commeth, but her leafe shall be greene and shall not care for the yeare of drought, neither shal cease from yelding Fruite. But the end of the fruitlesse tree is to bee cut downe.

Dan.4,19.

Math.7,17

Iere. 7,17.

Apoc. 10.

And thus also as the negligēt are resembled to a barren heath, or trees twice dead, & plucked by

by the roots: as vaine professors are compared vnto trees which beare leaues: or at least fruite goodly and pleasant to the eye: like the Apples of Gomorrah, which are gone so soone as you touch them: so are the religious and truly deuoted to the worship of God most fitly likened to good and fruitfull trees, grafted vpon the true stocke Christ Iesus himselfe, planted in that Vineyard, whose keeper is the lord of hosts, and lookes for at their hands better then wilde grapes.

Esay 5, 1.

Acts 11, 26.

6 In the Acts of the Apostles, we read, that the Disciples were first called Christians, a name of great sanctity, taken from annointing, a ceremonie vsed among the ancient people of God, vpon none but those whom they accounted holy: and had an holy calling as Kings, Priests Prophets, and therefore Christians should bee as Iohn the Baptist, whose name was holye, whose teaching was holy, whose Life was holy, all agreeing in one. He was a burning light, not onely burn-

burning, saith S. Bernard, as zelous in feruencie, but a light also as conspicuous in charity. *Bern. in nat. Iohn.*

But whence (saith Isidore) haue we this title? euen from Christ, are we called Christians surely, a great prerogatiue, he hath graced vs with his own name, clensed vs with his owne blood, and called vs to be a people holy vnto himselfe.

The Apostle saith, That we are bought or redeemed with a price: if it be so, then are wee his, who hath paide our ransom, and consequently are bound to doe his will willingly, who hath bought out our freedome. 1 Cor. 6, 20

Wee are not debters (saith he) to the flesh, but we are debters, and owe dutifull seruice to another Lorde, and to liue after his will. Rom. 8, 12

Sarah saw but Ishmael playing with Isaac, and she saide vnto Abraham, Put away the bondwoman with her son: It is not safe for the soule to be dallying with the flesh, cast off the bond-woman and her offspring of desires: the playing of Ishmael with Isaac, the holy ghost by the Gen. 21, 10 Gal. 3.

Apostles call a persecution. One saith: This body of ours will not let vs be right Philosophers: but sure it is, this corrupt nature of ours vnlesse we did represse the affections thereof, it would not suffer or permit vs to be right Christians.

Macar. hom There is a serpent within vs, saieth Macarius, that will entice with an argument a iucundo: the forbidden tree is most faire, forbidden pleasures, forbidden waies are most delightfull. Had we (saith Saint Bernard) stoode by, when Adam was betweene the perswasion of his wife, & the precept of his God: when the one saide, Adam eate, and the other Adam thou shalt not eate, would we not haue cried out, and saide: O Adam, take heede what thou doest, the woman is deceiued? The counsell wee would giue to Adam let vs apply to our selues. and neuer hearken to the counsel of the flesh, which as another Euah, will draw vs from our obedience to our God.

Ephe. 4, 22. The Apostle calleth the desires of

of the flesh deceiueable, because they deceiue: and whereas other sins are mentioned by one name, this of the flesh is mentioned by many: as adulterie, fornication, vncleannesse, wantonnesse: all these shew howe vile it is. It is said, flie from sin as from a serpent, but of all sins, flie fornication, saith the holy ghost, for this serpent stingeth to death. He that will eate so often as he is tempted by hunger: he that strikes so often as he is tempted by yre: he that will commit the sin of fornication, so often as he is tempted by ill motions: what hath he (I say) not of a Christian man, but of a man, except the name? for to followe sensualitie, it is plaine beastiall.

& two things there are carefully to be conserued of a christian, cõscientia & fama, his conscience, & his report: his conscience to God, and his report to men: It is not sufficient saith S. Ierom, to say, Sufficit mihi conscientia, I care not for report so I haue a good cõscience. & he Apostle giues an-

ther rule, Procure things honest in the sight of all men.

7 But is it credible that Christian profession should euer put on masking attire, and play her part on the stage? Or that those who bare the name of Christians should endeuour like Iuglers, to cast a mist before the eyes of the simple, worke dissimulation in so fine a web, cast such glosse vpon corrupt dealing, as if all were holy: like hotte Meteors in the aire, which shoote and shew like starres, but are indeede nothing lesse? For these, deceyue men they may, God they cannot: nay they may one day finde they deceiued themselues. If they spend one houre or two nowe and then in godly exercises, though all the weeke after they liue in contention and enuy, they thinke themselues good Christians.

In the Comedie of Menander, there is a Hercules, but not true Hercules: In the course of the world, there is a Herod that pretends worship, but intends the life of an innocent babe: there is an

an Ahab, that proclaimes a fast, thereby to compasse Naboaths Vineyard: but all is not Golde that glisters. 1 Reg 21,12

When children often see a liuely resemblance, they think it som liuing creature, wise men know it to be but a Picture, much more God: he who knoweth all things knoweth what this is.

He is not a Iew which is outwardly a Iew: neither is that Circumcision which is outward in the shewe: but he is a Iew which is one within, and the Circumcision is of the hart, not in the letter: whose praise is not of men, but of God. One man discerneth another by his habit, god by his heart. Rom. 2, 26

The Arke (saith Origen) was it pitched without onely? no, but within and without. The Kings daughter (saith the psalmist) was glorious: was this glory outward? no, shee was glorious within. The coat of Christ was without seame: the conuersation of Christians should be plain and honest without dissimulation, or counterfeit shewes of holines. *Origen. in Numb.*

Let vaine boasters talk of pro-
fession so long as they will, and
make religion as they do, a mere
talke: vnlesse they shew deuotion
to God, humble and charitable
behauiour towards men, obedi-
ence to Rulers, are they right
Christians? no verily. When one
ill affected, was now about to be
saluing his sore fingers, a cer-
tain Physition perceiuing by his
countenance, his Liuer was
corrupt: My friend (quoth hee)
seeke to salue what is amisse
within.

Math. 20, 8. 8 At the end of the day shall it
be said, Call those Discoursers?
No, call the labourers. giue them
Iames 2. 18. the penny. S. Iames saith, Shew
me thy Faith by thy workes, I am
a mortall man, and cannot serch
the heart. Hast thou faith? let me
see it by thy actions of life. Is it
a liuely faith? why, where life is,
there motion is: motion is the
signe of a liuing body, and holye
Mat. 22, 12. conuersation of a liuing soule. It
was saide vnto him that
came vnto the marriage, Amice,
friend: but if we mark the sequel,
it

it was in effect said, Amice & non amice, Friend in profession, but nothing so in action: in Name, but not in nature, how camst thou in hither, not hauiug a wedding garment? This wedding Garment (saith S. Austen) is charity.

When you see (saith Saint Chrysostome) the leaues withered, you may gesse the tree is not sound at the roote: when you see the actions of life, but so, so, is all well at the roote? Are wee not rooted in faith, the bud, the leafe, the flower, the fruite, is all from the roote. The fire so long as it is fire, it hath heate: and faith, so long as it is faith, it hath effects. Wherefore wee must take heede that we deale not with our holie calling, as Ammon did with Dauids seruants when he disguised them, & cut their garments in the midst. Let vs not separate those whom God hath ioined together, a good profession, and a good conuersation: good learning, and good liuing. A man, saith Syrack may be knowne by his looke, and one that hath vnderstanding, may be per=

Chryso odere imperfect. ho.3.

2 Sam.10,4.

perceiued by his gesture: May, a mans garment, and therefore much more his life, declare what he is.

9 Look we into the liues of the former Christians, whose Remembrance we honor in our very thoughts, and whose vertues we cannot but admire, if wee reade how they spent their time, wee shall find that their whole course was a continuall exercise of their piety: they were iust in promise, they needed no other suretie but their word: they were moderate in diet, plaine in attire, keeping a decorum in all their actions. They did not onely with Simeon see Christ with their eies, but also take him vp with them in their hands, and carry him about in their liues: wee are for the most Christians in shewe, they were Christians indeed: we outwardly professe somewhat, but there is a heart within meaneth nothing lesse: they inwardly & outwardly were the same (he saide well that said it) they were happy in respect of vs, who receiued with

with humility one vniform faith: vppon this foundation they did build Gold and precious stones, that is, actions of good life: we are still hampering & hammering about the very foundation, and neuer settle our selues to worke.

Tertullian setting downe the hardest censure which the Christians had in his time, had from their greatest aduersaries, saith, that excepting they would not sacrifice vnto their Idolles, their holinesse was such, as it made their verie persecutors to stande amazed at them, and to cry out, what a miserie is this, that wee are more wearie of tormenting, then these men are of enduring torments? Nay, it made the greatest Emperors them-selues to feare poore Christians, as Herod did Iohn Baptist, because hee was a holy man, and one that feared God. *Tert. Apol.*

Saint Basil affirmeth, that the verie beholding of their constancy in suffering, made manie Heathen men suffer with them. The deuoute life of a poore captiue *D. quad. Mart.*

Sozom. lib. 7. true Christian woman (as Sozomene writeth) made a King and al his family to imbrace the faith of Iesus Christ. And Eusebius

Euseb. lib 8. cap: 8. sheweth, that Maximinius the emperour could not but wonder, to see how sedulous they wer in doing good, when their verie enemies were euen consumed with miserie, they tooke from theyr owne sustenance, and small store they had, to releeue them: They buried their dead, and neuer ceased for to follow them with the workes of charity. They were so religious, so humble, so iust, so charitable, as they made great tyrants to giue out Edictes with

Daniel 3. Nabuchodonozor, that none should worship any other God, but the God of the Christians.

Iulian the Apostata, writing to Arsatius, Byshop of Cappadocia, saide: Christiana religio propter Christianorum erga omnes cuiusuis religiones mortales beneficentiam propagata est: This same religion which they call Christian is spread farre and wide, by reason of the great beneficence of

those

those whom they call Christians to all mortall men of what Religion. Whence wee see, that the greatest enemie of the Fayth of Christ, could not but acknowledge the sincerity of former christians.

Merciull Lord, to compare our coldnesse with their feruency, our negligence with their industry, our faint loue with theyr burning charity, wee shall finde such oddes, as we may sorrow to see our owne defects in this case. Calling to minde the learning of the ancient Fathers, wee may thinke they did nothing but read: seeing their workes, that they did nothing but write: considering their deuotion, that they did nothing but pray.

10 How was God glorified in these? and how is God glorifyed in vs, when we truly serue him? To this end, Christ willed his Disciples, that their light should shine before men: and S. Peter exhorteth, that by our good workes we glorifie God in the day of Visitation: in effect, that we honour Christ

Mat. 5, 16.

1 Peter 1, 2

Christ by our Christian behauiour, saith S. Cyprian, is to doe the will of God, which will is, that we haue Stabilitatem in Fide, modestiam in verbis, in factis iustitiam, in operibus misericordiam in moribus disciplinam, cum fratribus pacem &c. Stedfastnes in faith, Modesty in words, vprightnesse in action, in workes mercie, in manners discipline, and Peace towards our Brethren. Ought not our vprightnes to be inwardly, because it is vnto God outwardly: and outwardly, because it is vnto the glory of God?

Cyp. in Orat. Dom.

By this (saith our Sauiour) shall men know that ye are my Disciples, when hee spake of Loue: which Loue, is the accomplishment of the whole Law. Euerie Generall in the field hath his colours, whereby he and his Company are known. Loue is Christs banner, vnder which we al traine and keepe a semely Christian march, following Christ our captain, and finisher of our faith. Our enemies are the assaults of sinne, and temptations of Sathan:

John 13,34

than: our weapons are the ſhield of Faith, the helmet of ſaluation, the ſword of the ſpirit. Our conqueſt is a Crowne of glory. I haue fought (ſaith the Apoſtle) a good fight, I haue finiſhed my courſe, I haue kept the Faith: henceforth is laid vp for me a crowne of righteouſnes. Ephe. 6, 17 2 Timot. 4, 7

11 Looke we vp into heauen who are there reioycing? Who are now triumphant in glory, but thoſe who were ſometime militant in the workes of grace? who are now in that celeſtiall ſocietie of Angels, beholding the preſēce of God himſelfe, but thoſe who ſometimes liued godlye in the world, and were pure in heart? To caſt our eyes downward: to whom is that wofull dungeon of darkneſſe ſo often denounced, but vnto diſſolute and looſe ſeruants, who neuer thinke of their Maiſters returne, and the accompt which will one day bee required at their hands? The ſchoolemen doe well diſtinguiſh of a double puniſhment: the one Damni, and the other Senſus: the one of loſſe, and the other of feeling: of loſſe, when Math 5, 8.

when they lose for euer in glorie, him whome they would not receiue so often offering him-selfe vnto them: of feeling they would not endure the paine of a litle repentance, and therefore shall suffer the punishment of eternall paine.

12 Of all Figures (say the Mathematicians) a circle is the most absolute, because the beginning and end concurre in one: such is our holye conuersation, which comes from God by grace, and ends in God by the workes of grace: all our actions are from him, as the beames from the sun, as the smell from the flower, as the sparke from the fire. The sun is dispersed by his beames, the flower by the smell, the fire by the sparkes from thence proceeding. God is seene in his Creatures, admired in his workes, but most glorified in his seruants the sonnes of men.

Mat. 22, 20. Wee know there is in man, somwhat more then man, Christ saide vnto the Pharisees, when the Herodians shewed him a tribute

bute peny, Whose Image or superscription is this? When wee finde in our selues a most diuine and heauenly resemblance, whose image is this? mee thinkes wee cannot but reply, assuredly it is our heauenly Cæsars, and therefore giue we vnto him the homage of our hearts, & if wee haue a thousand hearts, let vs pay them al in tribute. The Angelles of Heauen, looke for vs, Iesus Christ himselfe, the Lord of Angels expects vs, whom he hath chosen to bee heires of glory: should we follow the world then may we feare the punishment of the world. What is it to gaine a Farme with him in the Gospell, and lose Heauen? what is it to bee married to the momentary pleasures of a simple life, and for euer and euer to bee diuorced from Christ? Luke 14, 18

There are in the holy Scripture promises laide downe of an happie state to come, it may bee well applied, which was misapplyed in the tryall of the holye man Iob, Wee do not serue God for nothing. As sure as GOD is God,

God the righteous shall receyue a reward. wee know that man is immortall, and that his happinesse is not heere. though that part which we see (saieth Philo the learned Iew) be mortal and perish for a time, yet there is a time to come, when it shalbe raised, and there is a part in man, which abides for euer, nay at the generall resurrection both parts abide for euer.

Philo de Fabrica mundi.

¶ Children when they are young, loue their Nurses more then their true and naturall mothers: but comming vnto riper years, they then loue where they chiefly ought: we are a while addicted to the world, and lose our selues in the loue thereof, but vpon more mature iudgement, wee see that God onely shoulde haue our loue, and duties of loue. It is the manner of some Nations (saith one) for the inferiour first to salute the superiour: and it is the custome again of other countries, as a signe of benediction going downward, for the superiour first to salute the inferiour.

This

This custome Almightie GOD himselfe obserueth with Men: first, hee salutes vs by his benefits, and then wee salute him by our obedience: first, he loueth vs as a father, thē we honor him as children. Should wee with the fed Hawke forget our maister: or being full with Gods benefites, like the Moone be then most remooued from the Sunne, from whence comes all her light, and then by the interpositiō of earthly desires, become darke? Hath Christ done so much for vs, and should we seeme to bee carried away into the land wher al things are forgotten, and do nothing in seruing him? God forbid. At that dreadfull day of doome, the greatest part of the cuidēce, saith Saint Cyprian, that sathan will bring in against careless men is, the neglect of their dutifull seruing the Lord Iesus, when hee shall say, O eternall Iudge, for these, I neuer benefited them I neuer endured labor or trauaile to redeeme them, and yet haue they followed mee: I no sooner temp=

Cypr. de opere & elemo.

tempted them to euill, but they obeyed me thou camst from heauen, and enduredst many things in the world to win them and yet they neuer followed thee, thou didst shed thy most precious blood to saue them, and yet they would neuer worship thee: hitherto S. Cyprian.

14 How can wee then omit the performance of our Christiã duty? should it be said of holines, as it was once in another case,

Iob.28, 22. Audiuimus famam: We haue heard report of such a matter, and so let it go? will our lip-worship serue the turne? the foolish virgins were

Mat. 25,11 Luk 12,43. found, with their Sic dicentes, so saying: but the good seruant shall be found with their Sic facientes, so doing.

Our Isaac will not onely hear

Gen.27, 22 Iacobs voice, but come hither my sonne, let me haue thy hands too, and then hee giues a fatherly benediction.

Iohn sendeth his Disciples to

Luk. 7, 22. Christ, to know whether he were the Messias that should come into the world, or they should looke for

for another? The answere our Sauiour returneth, is this: Tell Iohn what you haue heard & seene: what you haue heard onely? no, but heard and seene. He doth neither affirme nor deny, saith Beda, but would rather haue his workes testifie of him, then that he would testifie of himselfe. *Beda in Lu.*

He came from heauen to do his fathers will on earth, and we heere on earth, must do his will, who is now ascended vppe into heauen.

15 To comprehend manie things within the circle of a short conclusion, the summe of all is. There is nothing more swæte, then to serue God. When Pythagoras heard a vicious fellowe affirm he had rather spend his time in wanton company, then amongest these sowre Philosophers: No meruaile said he, for Swine had rather bee tumbling in the mire, then laide in the cleannest places of all. Eccl. 23, 27.

There is no peace comparable to that which is wont to accompany the seruice of God. It is

is said of the Dioscorides, men liuing farre remote yet professing Christian Religion, that dwelling in the midst of the Sea, yet haue they not the vse of shippes: they liue with such quiet & content in their estate, or without any desire of seeking superfluitie.

Psal.24,3,4,5,6. Who shall ascend (saith the Prophet) vnto the hill of the Lord, but euen he that hath pure hands, and hath not lifted vp his minde to vanity, he shall receiue a blessing from the Lord, and righteousnes from the God of his saluation.

Nature hath taught the Wombir, a small worme, prouiding before for her end, first, to winde her selfe all in silke, and then becomming white, and winged, in shape of a flying thing, she dieth. Let Grace leade vs in the same course, first cloathing our selues with that precious silk of Christ his merits, & then become white for innocency and holines of life: & then with the winges of Faith and Hope, prepare our selues to flie to that heauenly repose of our euerlasting rest in Christ Jesus.

CHAP.

CHAP. 3.

That the end of a Christian Life, is endlesse felicity in the life to come.

MOst sure it is, that the end of Man, or mans felicity, which is his end, is not cõsisting in anie thing heere below in this life, but in a state supernall: and therefore it is to be sought aboue. Let vs then enter a little into the consideration of this end: as also of the meanes precedent vnto the same.

Infinite were it to shew the Philosophers of old, as men in a winters night, amidst manie strange and vnknowne wayes, did runne and range, they knew not whither: Infinite were it (I say) to set downe how they spent all their life poaring in the darke, (if wee respect the light of grace)

in seeking and searching out mans chiefest end. Some would haue it to consist in pleasure: but if pleasure were mans chief happinesse, then beasts were happy: if sensuall life were mans end, then is hee oft ended by his end. Some would haue it to consist in riches, in honor, prosperitie, and the like: but if that were so, then were man much worse then a clod of earth, because the end is euer better then those things which are tending to the end. Briefly, to sum vp the total of these distractions: if mans chiefest good consisteth in things mortall, then where becomes the felicity of the soule, which is a substance immortall, as sundrie of themselues do confesse?

2 To leaue these men in the maze of their owne fancies, our Christian faith (blessed be God) teacheth vs to mount higher, and to behold another end, which cannot be worne out, and therefore is not subiect to feare: full of all happinesse, and therefore is able to satisfie our desires to the full. The difference then betweene

those who remained in the foggie mist of Egypt, and them whom God hath in mercy placed in the little Land of Goshen, is this: they to an vncertaine, but we direct all our actions vnto a most sure and certaine end: they hope for somewhat in shew, we somewhat in deed: they are about the delight of the sense, we in the perfect contentment of the Soule in looking vp to those ioyes whither all our endeuors do toyntly run, as vnto the sole period of all our being: well is that state wherein nothing is wanting. Peter cried out, (and wee may all crie out with him) Domine, bonum est nobis hic esse, Lord it is good for vs to be here. Being frad from sin, we are made the seruāts of God, our fruit is holinesse, our reward is euerlasting life. Let a Christian but call to minde whereto hee is borne (saith the Apostle) or rather borne a-new, to wit, to an inheritance immortall.

Math. 17, 4

Romanes 6.

1 Pet. 1, 3.

3 May wil you heare what the Apostle saith (nay what hee was not able to say) concerning the

1 Cor. 2,9 excellency of this end of man: Eie hath not seene, eare hath not heard, heart cannot conceiue the thinges which God had prepared for them that loue him. The glorification of man is a state inexplicable, & therefore to enter into it were to wade into a bottomlesse Sea: Faith onely is the meane whereby we can approach, and see but
Exod.33,22. the backer parts, as Moses in the cleft, when the glory of God passed by.

1 Iohn 3,2. It doth not yet appeare (sayth Saint Iohn) what wee shall bee but that happie time will come when it shall appeare, and then
Math.13,43 we shall be like vnto him: At that day shall the iust shine as the Sunne in the kingdome of their Father. A meruailous saying of Christ our Sauiour, and in humane sense almost incredible, that the children of God shall shine, and become as cleare as the Sun: sure they shall not neede the light of the Sun, who shall themselues shine as the Sun.

Here we are as the clouds, some higher, some lower, altogo to and fro

fro: there shall wee bee as fixed starres in the firmament of glorie: here we are fighting with Enemies, there we shalbe triumphing without enimies: here striuing to ouercome, there secure with victory: here in action, there in contemplation: here in the way, but there at the end of the way.

4 The end now considered, the meane precedent vnto this end, remaineth to be obserued. For the mean, onely this: religion & piety is the way leading to a christian life: a Christian life is the gate, whereby wee enter into the confines of this sanctuary: a carefull consideration of our calling to the state of grace, is the Porter that keepes good motions in, & also euill motions out.

For Religion and piety, let the Epicure oppose to himselfe pleasure, the Atheists plots and Castles in the aire: the Christian hath where to rest his soule, knowing that the end of his being in the world, was to serue God, & the end of seruing God: is to enioy endlesse ioyes in the world to

Lactant. de diuino præmi. lib: 7. cap. 6.

come. For it cannot be, that hee for whom the world was made, but that hee should haue some further end, more excellent then the world, for the accomplishmēt of which, he neuer ceaseth, vntill he be there: as al naturall things tend vnto the center, and when they are there, they would not be remoued.

5 In which course of a christian life, saith saint Basil, there is a reward, a reward indeede: ὃ κατὰ ὀφειλημα τῶν εργῶν ἀποδεδομένον, ἀλλα κατὰ τȣ μεγαλοδώρȣ θεȣ̃: farre aboue ẏ work and exceeding the desert thereof, by reason of the magnificence of him that rewardeth the worke. A serious consideratiou hereof cannot but encourage against all dangers that may occurre in pursuing this reward. When King Alphonsus was perswaded as stories mention, not to attempt war for feare of imminent danger: I feare not danger (quoth hee) for who hath euer attained victorie without aduenturing dangers?

Basil in Psal. 114.

Di=

Distrust and feare of difficultie doth often dissuade vs from the prosecuting and pursuing of this reward. If all difficulty should dismay vs, then how should wee attaine our hoped end? For who hath euer attained the same end, since the foundations of the world, without labour and trauaile? Christ himselfe went not vp into glory but first he suffered paine.

One being asked, whether he would rather be Socrates or Crœsus: the one an industrious and painfull Philosopher, the other a man flowing in all abundance: answerd, that for this life he wold be Crœsus, but for the life to come Socrates: thereby shewing, that here rich men are happy, but here after good men are happy: now of the two, future happinesse is the better.

For the attaining of this happy end, the Christian must apply himselfe to worke the workes of God: he must haue a hand to labour, his industry is required. When as Christ cured the blinde man in the Gospel, his least touching

Iohn 9, 11.

ching, nay his worde onely was sufficient to haue restored his sight: yet to shew how hee required industry, the blind man must go and wash at the Poole of Siloam. Yea it is obserued by the lerned that our Sauiour for the most part neuer cured anie man, but he straight intoined him some duty: as to the Leapers, Go shew your selues to the Priest: To another, Giue God praise: to a third, Sin no more. And therefore, saint Paul the Apostle had receyued by diuine vision, that none with him in the shippe should perish: what then? must all be secure and wilfully cast themselues into the sea? No, that were to haue tempted their preseruer: but when the case so requireth, euery one must endeuour himselfe for to vse the meanes ordained to saue his life. Wee saile in this mortall life with contrary winds, sometime there is a tempest and anon commeth a calme: the one is ready to make vs doubt of God by impatience, the other to forgette him by security. Therefore, foure

Acts 27, 41.

prin-

principall vertues wee must euer exercise in this passage, The loue of God, the hate of sin, the hope of mercy, and the feare of iustice, which shall euer guide vs in a right Christian course vnto our end: al the way meditating, that God is an Ocean sea of infinite goodnesse, and that by this, hee first created the worlde: by this, he still guideth it: by this, he suffereth many iniuries offered vnto his most sacred name, by this he causeth the Sun to rise vppon the good and euill: by this, hee maketh the raine to come downe vpon the iust and sinners by this hee hath ordained man so manie meanes and helpes to come vnto him: and last of all, by this hee would not bee alone in a state of high excellency, but hath vouchsafed his creatures, Men and Angels, to be partakers with him & in a maner consorts of his glory. Could euer man so much desire his owne good, as hee is nowe brought vnto by the goodnesse of his God? O the depth of the wisdome of the riches of the mercy of God.

7 Who is able sufficiently to expresse the great dignitie of our Christian calling, the end whereof is so ioyfull? All the labours of a religious life is no way comparable vnto the excellency hereof our fasting, our praying (the chiefe matter wee are to attend) our seruing of God, is the best time bestowed of all. Things of the world are subiect to mutabilitie, strife, discord, enuy, but the time will come, when the sheepe shall no more feare the Wolfe: the glorification of man in the life to come is such, as he shall crie out
2 Sam. 7, 18. with Dauid, Lord, what am I, that thou hast brought me to this?

8 Next consider this: what happinesse do they lose, that neglect so great a price proposed vnto them, for the vaine pleasures and sensuall delights of a sinfull life? It is said of one Lysimachus who being in battel against the Scythians, onely to satisfie his appetite, and procure a little liquor to stay his thirst, gaue himself ouer into his enimies hands: when he was now leading away into

captiue to perpetuall miſerie, hee then beganne to acknowledge in theſe words his owne follie: O (ſaith he) for how little pleaſure, what liberty, what felicitie haue I loſt? ſeeing his Countreymen to returne home with ioy, & himſelfe haled along by his enemies to remaine in miſery.

Oh, that men would conſider Lyſimachus his caſe, and not loſe their eternall Libertie, for ſome momentanie & fading delightes what a wofull caſe will it bee, to ſee themſelues leading vnto that rufull ſeruitude, and to beholde the Seruants of God, going in triumphant manner to reioyce, and liue with him in Glorie? wherefore leauing all allurements of this tranſitorie life, let Chriſtians cheerefully goe forward to the price of the high calling in Chriſt Ieſus, knowing that the triall of their Faith (as S. Peter ſaith) is much more precious then gold that periſheth, though it bee tryed with fire, that it may be found to their praiſe, and honour and glory of God, at the appearing of

Philip. 3, 14

1 Peter 1, 7.

of Iesus Christ, whome hauing not seene they loue: in whom now (although they see him not) yet doe they beleeue and reioyce with ioy vnspeakable and glorious, receiuing the end of their faith, euen the saluation of their soules. The Mother of Lemuel exhorted her son, not to be won with the Vanities of the world, for why: hee was a man of worth. We are of worth, who are reserued to so happie an end: therefore let vs resolue with Iosuah, I, and my house will serue the Lord.

Prou. 31, 1. 2.

Iosh. 24, 13.

That there is an estate and condition of felicitie in the life to come, none will deny, vnlesse hee denie God: that this estate and condition is the pearle for which wee should sell all that we haue, we know, or cannot but know: that there is no attaining the end, but by the meanes GOD and Nature doth plainely shew vs.

To conclude then, the end of a Christian life, is not as Anaxagoras dreamed of the life of man, to behold the heauens, but to liue in

in heauen. The dead in Christ shall rise: then we which bee a-liue and remaine, shal be caught vp together with them in clouds to meete the Lord in the Ayre, and so shall wee euer be with the Lord.

CHAP.

CHAP. 4.

That the best direction to liue well, is to follow the example of Christ our Saviour, who was not only a sacrifice for sinne, but also a most perfect pattern for imitation.

Christ, the Messiah and Saviour of the world, was GOD & man: θεάνθρωπος, or a partaker of the nature of both: a mediator for the reconciliation of both: otherwise mercifull Lord, what had becom of vs sinners? As hee was God, he is the object of our Faith: as man, an instruction of life. As he gaue himselfe vnto the Father a sacrifice, by whom wee were redeemed, so did he exhibite himselfe vnto all beleeuers an example of holines, of whom hee will be

be followed: for hee pleased God by his sacrifice, and bound man in duty by his example. Therefore he was the sum of the Law and Gospell, the Law teaching vs what to do, the Gospel what to beleeue: so in Christ, both beleeuing and doing concur in one. The scope of the Law, was the auoiding of sinne: and of the gospell, a satisfaction for sinne: the law driues vs to grace, and grace enableth vs to pleade in Christ a satisfaction of the law. The Law saith, he that sinneth shal die: the Gospell saith, if we sin, we haue an Aduocate with the father, and a good Aduocate doth often helpe a bad cause.

To shew in the first place, that he was a satisfaction for sinne, it is an axiome so generally receiued on all parts, as al in a manner ioyne hands in this, Sanguis Iesu, The blood of Iesus cleanseth vs from all our sinnes. This is a sure confession of faith, vppon which we stay as the house vppon the foundation: Adam eate the Apple, Christ paid the price. 1 Iohn 1,17

The

The woman in the Apocalyps signifying the Church, shee was clothed with the Sun: this clothing was the righteousnesse of the Son of God. Our righteousnesse (saith saint Austen) where is it? It is his righteousnes that must do vs good: Sufficit ad iustitiam (saith Saint Bernard) solum habere propitium cui soli peccaui: It sufficeth for my iustice onely, to haue him reconciled vnto mee, against whom onely I haue sinned: yea, saith S. Ierom, when we confesse our sinnes, which we cannot but do, when we remember them: our righteousnes consisteth not in merit, but in mercy. When may argue and tosse matters to and fro speaking this or that of merit, but come vnto the touch, open the closet of the conscience, and aske what is deserued, then the case is altred. The learned in the schooles, may debate the question, pro & contra, but come to their deuotions, and there we finde all meriting ascribed onely vnto mercy. Aske what may be done of others, haply one thing

Bern. Epist. 119.

Ier. in dial. cont. Pelag.

Duran. lib. 2. dist. 88. quæst. 4.

Th. Aduer. Gen. l. 1. c. 49

thing may be answered: but aske in good earnest what they thinke of themselues, they will tel vs of another.

One of the greatest Clearks that this age hath had in matter of Controuersie, when hee had long discoursed of the controuersie of Justification, and therein left no stone vnturned, towardes the folding vp of all, hath these words: Tutius est obliuisci meritorum, & in solam Dei misericordiam respicere. It is more safe to forget merites, and to looke onely vnto the mercy of God. So, whē men haue wearied themselues in matters of doubt, they finde (O holy Christ) that thy onely merites must stand them in stead: comming for a blessing we must haue our eldest brothers garmēt, as Jacob had.

Card Bel. lib 5. de iust. c. 1

2 To proceede then: as Christ was a sacrifice for sinne, so also was he an example of liuing: the more diligently wee trace him in the steppes of this his most holye life, the more we shew our selues to become true Christians. Hee

was

was without ſinne, and the leſſe we commit ſinne, the more we do reſemble him. If that of the Apoſtle, Rom. 6. be too hard a text for vs, we which are baptiſed ſhold die to ſin, the Commentary that followes is more eaſie, take that: Let not ſinne reigne in your mortal bodies.

2 In former ages, when Almighty God was remoued from man in the height of his maieſty he neuer required at mans hand, that he ſhould imitate or follow him (for how could a weak creature imitate him, who was higher then the heauens, as the Apoſtle ſpeaketh?) man had onely a law, which did bind him to conforme his will to Gods will, to will and loue nothing but that which God willed and required. Here might man ſay: But now God is in another forme, hee is come downe, he hath liued with vs, and left vs an example for euer to follow. Heb. 7, 26.

Againe, the perfection of the creature, is to be ioyned with his Creator, and as much as may be to

to be made like vnto him. Wee haue carried the image of the earthly Adam, let vs also carry the image of the heauenly, saith the blessed Apostle. Last of all, we are promised to be like Christ in the state of glory, let vs haue some likenesse of him in the state of grace. To beare the image of the earthly Adam, what is it but to follow him in disobedience? to beare the image of the heauenly, what is it but to haue some likenesse of his holinesse?

4 And now to runne a little ouer the whole life of the Son of GOD, see we euery age, euery action therein, (so farre as our capacity is able to conceiue) and we shall finde it a Schoole of instruction, a perfect rule of most perfect Discipline: no where doe wee behold such a president of loue, of humility, of patience, of chastity, and in a word, of all vertues, as in his most holy life. Where is there true wisedome, but in the Doctrine of Christ? true fortitude, but in the passion of Christ? true clemency, but

but in the mercy of Christ: true humility, but in the obedience of Christ? He was made man, and walked in the worlde as man, that he might teach man to liue, as he taught him to beleeue. Before euer he preached in wordes, hee preached most effectually in workes. O sacred Babe, heauens blisse and helles bane, lying in the manger at Bethlehem, and brought vp in a meane hostage at Nazareth. what els did he teach by all this then contempt of the world, his exile or banishment into Egypt, his beeing borne in the dayes of cruell Herod? What do wee hence learne, but patient suffering of persecution? by his fasting in the wildernes, austerity of life? by his conflict with the Tempter, how to withstand temptation? Behold we his contumelies offered of the Iewes, calling him a blasphemer, a friend of Publicans, a seducer of the people what a lesson haue we heere of Patience? Let vs see his labours and trauailes in the world: his iourneying from City to Citie, how hee teacheth

teacheth in the day, and is al the night praying: his Chastity, whose virgine mother brought forth chastity it selfe: his Loue, who euer more charitable then he, who in the pangs of Death, prayed for his persecutors? His obedience, was there euer greater? as an innocent Lambe hee became obedient vnto death, euē vnto the death of the crosse. Yea, saith S. Bernard, maluit perdere vitam, quam perdere obedientiam, he chose rather to lose life, then obedience.

§ Againe by his nakednesse we learne, how to cloath vs, by his gall and vineger how to delight vs, by his wounds & piercings how to pamper vs. If we speake of the world and worldlie things, who lesse respected them then he? If we consider the care of heauēly, thither tended al his care. If almes, where was ther euer such an Almes-man heard of that gaue his owne bodie and blood to refresh the hungrie? If bountifulnesse, Paradise it selfe was granted vnto a sinfull suter at

at the very first motion. What can a Christian heart desire, which is not found with spirituall delight in the life of Christ? what vertue can hee wish, but there hee shall see a liuely image thereof?

Christ was the eye that was without moate, the white without staine, he was the Lambe without spot or blemish. The Prophets shew his innocency before he comes, and being come, the Euangelists approue the same: the Chronicles of heathen men are not silent, the Romaine Register makes report of Iesus, which was called of the Nations, the Prophet of truth, a man goodly to behold, hauing a reuerend countenance, his stature somewhat tall, his hayre after the colour of the ripe hazell nut, from his eares somwhat crisped, parting it selfe in the middest of the head: & wauing with the winde, after the maner of the Nazarites, his forehead smooth & plaine, his face without wrinkle, mixed with modetate red: his beard somewhat copious, tender, and diuided at

Lentulus ad Senatum.

at the chin: his eyes gray, various, and cleere: he is in rebuking seuere, in instructing louing and amiable, merry with grauity: hee sometimes wept, but was neuer seen to laugh: in talke sober, and full of vnderstãding, sparing & modest. Thus as ancient records hath laid it down we may behold him according to that of the Psalmist: Goodly to see to, aboue all the sonnes of men. Outwardly, his gracefull behauiour was such, while he walked in the world, that the worlde it selfe did behold him with high reuerence and admiration: yet his externall feature compared with his inward graces, the externall was far inferiour to that hidden excellency of his.

Saul was higher then all the men of Israel by the head: Christ the head of the congregation is aboue all: the lights of the starres are many, but all are not comparable to the light of the Sun. Holy mẽ haue a measure of grace but the Sonne of man had grace without measure: wherefore take ẏ piety of Enoch, the saith of Abraham,

1 Sam. 9, 2.

ham, the patience of Iob, the meditation of Isaac, the chastitie of Ioseph, the meekenesse of Moses, the zeale of Phinehas, the vprightnes of Samuel, the mercifulnes of Dan. 9,24. Toby, the deuotion of Daniel, and with these the wisedome of Salomon, Hebr. 12,1. put them altogether as a cloud of witnesses, and Christes example is in stead of all. wherefore he is called, Sanctus Sanctorum, Hebru. 9,3. The holy of holies. In this sacred place (saieth the Apostle) was contained the golden Censer, the Arke of the Testament, the golden pot that contayned Manna the rod of Aaron, that being dead budded again, the wings of the Cherubims, ouershadowing the mercy seat. So in Christ is contained the Arke of Couenant betweene God and man, with the Censer, the acceptation of the Prayers of the Saintes, with the golden pot that contained Manna, the blessed Sacrament, with Aarons dead rodde that budded againe, the hope of the resurrection: the two Cherubims that looked face to face, the two

two Teſtaments both looking vnto one Mercy ſeate, to wit, Chriſt, whom Eſay calleth the Prince of righteouſnes: Aggai, the deſire of the Nations: Malachie, the Sun of righteouſneſſe: the Angell, Ieſus, who ſhal ſaue his people from their ſins. Eſay 9, 6. Agga. 2, 8. Malach 4, 2 Math. 1, 21.

7 There was none of thoſe beatitudes (ſaith Saint Auſten) of which our Sauiour ſpake in his firſt ſermon vpon the mount, whereof he was not onely a teacher, but alſo a perfect & full obſeruer, for Chriſt euermore liued as he taught. *Aug. in Ser. in mont.* Math. 5, 1.

He exhorteth to be poore in ſpirit: who poorer then he, who became frō being equall with God, farre lower then the angels, yea, a ſcorne of men, as the Prophet ſpeakes? He exhorted to meekeneſſe: who more meeke then hee, who was as a ſheep, not opning his mouth before the ſhearer? He exhorted to mourning: who hath mourned as he mourned, who in the daies of his fleſh, did offer vp Prayers & ſupplications, with ſtrong crying and teares, vnto him that

was able to saue him? He exhorted to hunger and thirst after righteousnes, who could hunger and thirst more, then hee who gaue his life for the righteousnesse of many? He exhorted to suffer persecution, who euer suffered more or with more patience then did the sonne of God? Last of all, he taught his disciples, to leaue all for the loue of him: but hee first left all for their loue, when he left his kingdome and throne in heauen.

8 It is saide of Cæsar, that in his greatest attempts, hee vsed not that word of authoritie, Ite, go you; but after a most louing and sociable manner hee would euer say vnto his soldiers. Eamus, come let vs go. It was most true in Christ before all other, he neuer but ledde the way before his disciples, in all holines, in all trials and tribulations, in all conflicts which are woont to arise in the life of man. And therefore the Hebr. 12, 12 Apostle willeth vs to run with patience the race set before vs, looking vnto Iesus, the Author and finisher

of our Faith.

9 Stories relate, that there were in Greece certain fields called Palustre, where yong men exercised themselues in wrastling: in these were set vppe statues of some valiant Champions, that the yong men that should wrastle might fixe their eyes vpon them, and so be encouraged. The life of a Christian is a wrastling place: we may looke vpon manie excellent champions, but Christ is in stead of all.

From a conflict to come to a holy conuersation: for holy conuersation, what better example could euer haue bene giuen, then the example of Christ? How could our pride be better suppressed then by his humility? our disobedience better lessened then by his meeknesse? our vanities better expelled then by his labours? our impatiency better qualified then by his mildnesse? where haue we (saith Saint Bernard) true iustice but in his mercy, true fortitude but in his constancy? Christ was made vnto vs, saith the Apostle,

1 Cor: 1,30

postle, Wisedome and righteousnes, and sanctification and redemption. Wisedome by instructing vs, righteousnes by absoluing vs frō our sins, sanctification, by giuing vs of his spirit, redemption, by purchasing vs life by his death.

Aug Epist. 111. ad Iulianum.

That we should not loue Gold (saith S. Austen) Christ taught vs to contemne gifts offered: that we should not feare hunger, hee fasted: that we should not distrust nakednesse, he forbad his Disciples diuers change of rayment: that we should not bee dismaied at tribulations, he endured tribulation: that we should not fear death, he himselfe died. He hath leuelled and laide out the way, which leadeth vnto life: yea, and is gone before vs in the way like Ioseph, to prouide for his Brethren.

10 In the meane time, if we follow his steps, so farre forth as we may: if his way be our way, his ioyes shall be our ioyes.

Him we haue the guide of our iourney, the Prince of our light, the author of our health: quod est Chri-

Christus (saith one) erimus Christiani, si Christum fuerimus sequuti: that which Christ is, we Christians shall bee, if wee follow Christ: wherefore, O LORD (saith S. Austen) grant I may be thine in loue and imitation, as I am thine by creation and condition.

11 The spouse in the Canticles saieth, I am blacke: but meruaile not, the Sun hath made mee so: the Sun, but what Sunne? the Sun of righteousnesse. And how could that be? Yes, his labors & troubles in the world, his reproches and suffering made him look with a sorrowfull hue: Hee was wounded (saith the Prophet) for our transgression, and broken for our iniquities, the chastisement of our peace was laide vpon him, in our suffering he suffered with vs. Cantic. 1,5 Esay 53,11.

What naded he to be circumcised the eight day? what needed he fast so long in the wilderneſſe, and pray so often as he did, who was so pure, so innocent, so powerfull, but all to shew it was for our

our sakes, whom as he redeemed from sin, so hath he also redæmed from the workes of sin: and therfore without all question, the more faithfull we are, & the more deuoted to his loue, the more desirous are we to shewe duties of loue. Why is the holy Ghost so plentiful in registring and enrolling all his diuine actions, so many, so singular, but that hereupon shold be inferred, These things are written for your example? Now therefore, seeing that God hath giuen vs his son, as a satisfactory sacrifice for sin, and a most absolute example for the direction of life, let vs embrace him as our Sauiour, heare him as our teacher, follow him as our Leader: that so he may be vnto vs, as God himself would haue him be, a sacrifice for sin, an example or patterne of all perfection.

CHAP.

CHAP. 5.

That this example of Christes life, ought euer to stand before the eyes of our minde, for our better direction.

The skilful Pilot as he often casts his eye vnto the starres & Planets aboue, so is his head busy at the Helme beneath. The Christian man betweene contemplation and action, fayth and good workes, doth the like: by faith he lookes vp to Christes deity, by good workes he practiseth the vertues of his humanity: in the one he worshipps him as God, in the other he beholds him as the most absolute patterne for imitation, that euer walked amongst men.

Now in this case, the contem-

plation of the manhood of Christ our Sauiour (saith S. Bernard) is more sure for some sort of men, then the high contemplation of the Godhead.

2 For the contemplation and imitation of his manhood, amongest other effects this is one, to propose vnto our selues a patterne for imitation. We may perceiue that our Sauiour vsed this as a speciall argument, to perswade his Disciples to humility and loue, Dedi vobis exemplum, I haue giuen you an example. S. Peter speaking of his suffering, saith, Christ suffered, leauing vs an example. When the Apostle would haue the Ephesians to followe him, he telles them his meaning was, they should indeede follow Christ: Be ye (saith he) followers of me, as I follow Christ. When hee would haue them forgiue one another, he would haue them think of him who hath forgiuen vs all, saying, Forgiue you one another, as Christ forgaue you. Saint Iohn layes downe the matter plainly: He that remaineth in him, ought to walk

Iohn 13, 15.

1 Pet. 2, 2.

Ephes. 4, 32

1 Iohn 2, 6.

walke as he walked.

3 Why did Saint Austen say, that euery of Christes actions, was our instruction: and Saint Ambrose wish, that the wise men of the worlde would be wise indeed, and learne to follow Christ in lowlinesse of minde, that they would euer set before them his example who is gone before vs to heauen? Therefore Gregorie, amongst other high and heauenly ends of Christ his comming in the flesh maketh this one: Filius Dei formam infirmitatis nostræ suscepit, ad hoc contumeliarum ludibria, illusionum opprobria, passionum torméta tolerauit, vt doceret Deus hominem: The son of God, tooke the forme of our infirmity, bare the scrokes of contumelies, the reproches of irrision, the torments of suffering, that so God might teach man. To this Isidore addeth: Christ ascended vnto the crosse, died, and rose againe the third day from the Dead, to leaue vs a double example of suffering and rising againe: of suffering, to conforme our patience:

Greg. mor.

Isid. lib. 1. c 29. de Eccles officijs.

of rising to confirme our faith. For the confirming of our faith, we ought to cast off all impediments to come vnto him: of whō wee may say with the people of old time as they did of their Ruler, Cum ignoramus quid agere debemus, hoc solum residui habemus, vt oculos nostros dirigamus ad te: when we know not what to do, O sonne of God, this only is left vnto vs, to lift vp our eyes vnto thee.

2 Chr. 20, 13

4 For worldly pleasures, those of the best sort, if they are honest, yet they perish: if otherwise, wee perish: onely to set low Christ is mans chiefest good. Abimelech, the sonne of Ierubaal, goeth to the men of Sechem, and thus seeketh to perswade them: I am of your Kinded, of your bone, & flesh: the men of Sechem answered, Our hearts are moued to follow Abimelech, he is our brother. wee haue somewhat more to moue vs then these men had, if we remember our selues well, and therefore may more truly say, Wee wil follow the Lord Iesus, he is our Sauior.

Iudges 9, 1.

5 The

5 The Eagle to learne her yong ones to flie, doth oftentimes flutter ouer them, al to teach them to raise vp themselues by little and little, and so at last to be able to take their flight and bee gone. what do all the precepts and examples of Christ our Sauiour, but houer ouer vs that we should learne to lift vp our selues from earthly affections, and in time ascend to heauen, whither hee ascended? Deut. 32 11

The seruant will follow his maister, the souldier his captain, the naturall childe desireth nothing more then to manifest the vertues of his father. Is he then worthy to beare the Name of Christ (saith Saint Austen) who doth no way endeauour the imitation of Christs actions in that we beleeue in him, wee acknowledge him our God, in that wee endeuor to do that which Christ did, as man, we doe that which christian men should do. *Aug. de vit. Christiana.*

6 The holy Scriptures were not therefore giuen vs, that wee should haue them in bookes, only

ly to reade or peruse them, and so no more: but the folding vp of al
Apoc. 22,9. is, a pronouncing of them blessed that do his Commandements, and keepe the wordes of these Testimonies. Farre better is it with the Lacedemonians to do well, then with the Athenians to speake well, or onely know what belongs to wel-doing.

Christ hath done his part, & conformed himselfe to vs, our part remaines to conforme our selues vnto him. In the way of life, whom may wee more safely
Phil.2,5. follow, then the way it selfe? Let the same mind be in you (saith the Apostle) that was in Christ: the same that is, in humblenesse of minde, a resemblance of the same.

7 Whence is it, that we are so soone cast down with euery touch of aduersity, but that wee do not deeply consider Christs constancie? whence is it, that we are so easily carried away with euerie alluring and deceitfull vanitie, but in that we lightly passe ouer Christs contempt of the World? who

who, saith Fulgentius, wil not despise his cottage, when hee seeth a Senator despise his large and spacious buildings? And who contemnes not earthly things, to get heauenly, when hee sees a Consull of Rome doe the same? Yea much more, what Christian man in the world, will place his whole delight vpon a transitorie estate, when he sees the Son of God passe this life, onely seeking his fathers glory in heauen?

Fulgen de cõuid. Theo

Sure it is, that wheras our liues heere are partly guided by precepts, and partly directed by examples, had we no precept in the world, the only life of our redeemer, were enough for our guide and direction all the way.

8 The actuall obseruation of whose precepts and manners, to wit, those manners which hee proposed vnto man (for in his diuine workes we will admire him as God) the obseruation of these I say, is for three causes required at our hands: First, for that they are fruites of our regeneration: secondarily, Testimonies

of

of our loue towards him: thirdly signes of our profession, seeing of Christ, we are called Christians.

9 Our Sauiour reasoned with the Iewes after this manner: If you were the children of Abraham, then would you doe the Workes of Abraham. He calleth himselfe a shepheard, and we are resembled vnto sheep: now although sheepe, according to the Philosopher, be pecus erraticum, a cattle giuen to stray: yet saieth our Sauiour, They will heare the voice of the shepherd, and follow him.

Iohn 8, 39

Iohn 10, 14.

Arist. de n t. Anim.

10 Awake, O christian soule, saith S. Austen, awake and imitate the footsteps of thy Lord: hee teacheth thee, who is the way, the life, and the truth: the way without erring, the truth without deceiuing, the life without fading: the way, by example: the truth, by promise: the life by reward. Neglect not the following of so gracious a Lord. How shall the negligent be one day confounded, to see him so carefull of doing good? The voluptuous, to

Aug. de vita Christi.

see

see him in glory, who once liued in fasting and great deuotion? The proud, in seing him exalted, who refused earthly pomp? The couetous, in beholding him Lord of heauen and earth, who neuer followed the riches of the world? Mercifull God, what a strange sight will this bee vnto them? how shall they be amazed in themselues? How often will they wish with sighes, they had walked in his wayes? Dionisius the elder, when hee heard of the great folly committed by his son, he calles him vnto him, and reasons with him after this maner: Didst thou euer see me doe as thou doest? liue as thou liuest? the same may be saide to men who follow their owne fancies: Did ye euer see Christ do so, and so?

It is read of the Fox, that he neuer goeth by the high way and beaten path, least hee should bee found by his steps: neither goeth he on directly, but now this way now that, to confound the eies of them that seeke him. So sinners as the Fox, walk not the way of

God,

God, but haue by-passages, the which leade not the right way, but to a by end.

11 When the Marriners doe want in the maine sea, marks to direct their course by, they take their marke (which is the surest way) from the heauens. In like manner, if we had not examples (as we haue many to this effect) yet the surest marke to direct our ship by, is to looke to him, whose habitation is in Heauen, which will keepe vs between Scylla and Charibdis, all the way, vnto the Port of Paradise.

We stand in need of a guide, for how should the blind walke, vnlesse hee haue a helper to leade him? the weak and feeble stand, vnlesse hee haue an assistant to stay him? The wandering come into the way, vnlesse hee haue a conducter to direct him? We are blinde, weake, wandering.

Apoc. 14.4 12 By the vision of S. Iohn in the Apocalypse, where hee saw the 144. thousand singing before the throne, is vnderstoode the Church and Christ the head: and

and the duty of his members in followyng him, in that it is mentioned: They followe him, whither soeuer he goeth.

Gedeon said vnto all his troops and companie, quod me videtis facere, facite: Our Gedeon sayeth the same vnto all beleeuers, That which you see me do, do yee. They cannot go amisse, whose guide is the way: they cannot erre, whose director is the truth: they cannot perish, whose preseruer is Life. Iudges 7, 17

If the children of Israel did learne many things of the Egyptians, onely because they dwelt amongst them: how much more should the faithfull learn of Christ many more things, who is saide to dwel with them, and in them? whom to follow, and whome to know, is life eternall. Iohn 17, 3.

CHAP.

CHAP. 6.

The first vertue to be learned in the life of Christ, is humility.

IT is saied of those who excell in the Art of Elocution, that they neuer finde lesse to speake, then when the matter is most copious whereof they should speake. Such is the enumeration of thy vertues, O holy Christ, which the more wee consider them, the more we wonder at them: and the longer wee labour how to expresse them, the lesse able we finde our selues how to conceiue them: in these, of all other wee stande amazed at thy humility, who being God from euerlasting, wouldest take thy pas=

passage from the throne of glory, and heere arriue in a Valley of teares: would exile thy selfe three and thirty yeares from thy throne of Maiesty. And what more? wouldest bee borne man. And what more? Euen as the meanest among men. And what more? wouldest bee circumcised according to the Law, who wert aboue all law. And what more? wouldest betome a seruant, and so in subiection. And what more? wouldest be as an offending seruant and so suffer, albeit in thy selfe farre from all offence. And what more? wouldest sustaine reproaches, and obloquie in the world. And what more? wouldest vndergoe death: yea, a most ignominious death, beeing the God of life, the author of life, and life it selfe. Heere Saint Austen cryeth out, quo descendit humilitas? O Son of God, whither did thy humility descend? If thy owne loue drew thee to this, it was thy goodnesse: If our loue, it was thy gift.

Math. 2, 1.

Luke 2, 21.

Aug. in d. Sept.

2 Adam transgressed the law of

of his maker: and not onely that, but Adam, and in Adam all his posteritie (for we haue not sinne by imputation) not onely transgressed the Law of his Maker, but wilfully rebelled against the wisedome of his GOD: which wisedome was God the Sonne, the second person in Trinity. Adam, thou and al thy Off-spring (because all are accessarie) shall rue this contumacie offered with so great indignity vnto the Lord of heauen and earth. What sayth
Ionas 1, 12. our Ionas? for me is this tempest raised: O Father for me is thy iust wrath incensed? Let me bee cast out into the sea: for me hath this ire begun, by me let it haue an end. Let mee be the Lambe
Apoc. 5, 12 slaine, so these Israelites may be deliuered: Sanguine quærendi reditus: and must that poore posterity of Adam haue a returne vnto their lost countrey, by blood? Let me be the Virginal sacrifice. And wilt thou haue an offering? Let
Gen. 22 2. me bee the Isaac that shall g e to one of the mountaines of Moria. Of the two Goats, let me be the

scape

scape-Goate, sent to wander in the wildernesse. O the humility, and loue, and bounty of the son of God!

Leuit.16,8.

Let vs see a little his estate & condition in the world: when he was borne, where was the place of his birth, but at Bethlehem, a little City? And where did the shepheards finde him, but in a sorry cottage, him whose seate was aboue the Cherubims? whē he chose Disciples, whom did he choose, but poore Fisher-men? when he walked vp and downe, who were his associats, but Publicans, and for the most part the common people? when he would take repast, where was his table but vppon the plaine ground? what were his Dainties, but bread, and some few fishes? who were his guests, but a companie of feeble and hungrie creatures? when hee would take his rest, where was his lodging, but at the sterne of a ship? was hee not content to borrow a beast to ride on, a Parlour to sup in, a sepulcher to bee buried in?

Mat.2,1.

Luc.2,16.

Luc. 5,10.

Luc.15,1.

Math.14.19

Math 8,24

4 Thou

4 Thou art deceiued then, O incredulous Iew, that expectest in the promised Messias pompe, and glorie of the world: looke ouer all the ancient prophesies that make mention of him, and thou shalt find it farre otherwise. The Psalmist will tell thee, that hee shall become a wo[r]me, & no man.

Esay 13, 3. The Prophet Esay, He is despised and reiected of men: He is a mã full of sorrowes.

Zach. 9, 9. Zachary, Beholde the King commeth in meeke manner: and so along. Feare not Herod the losse of thy Diadem, this King is borne (saith Fulgentius)

Fulg. de Epiph. Non vt tibi succedat, sed vt in eum mundus vniuersus credat. Not to succeede thee, but that all the worlde should beleeue on him: Feare not him to becom thy successor, beleeue in him, and he will be thy Sauiour. He came not to possesse the kingdome of others but to giue the possession of his owne kingdome to all beleeuers. He came not by armes to subdue kings, but by dying, to giue them all a better kingdom for the time to come. Hee sought not o-

thers

thers glorie, but for our sakes forsooke his owne: hee was an hungrie, and yet he fed many: he was wearie, and yet hee refresheth all that are heauy laden: hee was dumbe and opened not his mouth, and yet was the Diuine speech of God himselfe: hee was of meane reputation amongest men, and yet was Lord of Heauen and earth. 1 Peter 1,12 Iohn 1, 1. Math.28,18

5 If you aske when he was: Saint Iohn saith, In the beginning. If you aske what hee was: he tels vs, The Word was GOD. If you aske how he came, he setteth it downe in plaine words: The word became flesh. Iohn 1. 1,3, 3, 4, 5.

If there were no other testimonies to proue his Deitie, yet this were sufficient: Before Abraham was, I am. To whom al power in heauen & earth is giuen: this same is God, but this was giuē vnto Christ, & this Christ was so humble, that he was manifested in the flesh. Iohn 8,59. Math.28,18

When his comming did now approach, Zachary was stricken dumbe, hee prophesied, as if the pro= Luke 1, 22

prophesies of old now ceased: behold him who was the end of thē all. Iohn is more then a prophet, the Prophets say, he shall come. Iohn saith, Behold the Lambe of God, as if, he is come. Beholde him from his cradle at Bethlehem to his crosse at Ierusalem, as a mirrour of true humility, so great, so mighty as hee was, to become (to see to) in mean manner, a poore pilgrim among men.

6 Now seeing wee cannot imitate this and other vertues of the sonne of God, vnlesse we often looke vppon them: as the Painter cannot draw the forme, vnlesse hee often looke vpon the patterne: let vs therefore often behold this pattern of Christ his humility. Where are nowe they that seeke, and neuer cease seeking (for were not men happie if they could keepe a meane in their musicke, which would make better harmonie, both before God and man?) Where are they I say that neuer leaue seeking y mountaine-like height, or superioritie in the world? Let them remember

ber the world it selfe wil haue an end. How great trow you, was the pride of mans heart, when God himselfe must bee humbled to teach him humility? where is that grace that brings low euerie hill, and makes plain the roughest passages? where is our time spent in the Schoole of Christ, since we tooke vpon vs in Baptisme the Name of Christians? seeing we remember so little our Maisters lesson, Discite ex me, Learne of me to be humble and meeke, take vp my yoke: This yoke it is easie, for being taken vp by humility, it rather beares then is borne. O Lord (saieth S. Austen vnto his familiar friend) wee professe much knowledge and learning, (this hee spake a little before his conuersion) and yet go on in flesh and blood, looking aleft, and ouer-looking others: these poore soules, meaning them who lead an humble life, shal carry away heauen from vs.

Luc. 3,5.

Math. 11,29

Aug. con. 8.

We see the Lorde of glorie, how lowly hee was: when his Disciples were discoursing and

debating the matter of superiority, he bringeth in amongst them a little childe, setting him in the middest of them, saying: Vnlesse
Math: 18. 3. you become as little children, you are not meete for the Kingdome of heauen: Nay, which is more, him selfe is downe at his Apostles feete, washing and wiping them. what humility was this? But hence what would hee haue his disciples learne? Ye call me mai-
Iohn 13, 5. ster and Lord, and ye say wel, for so I am: if I then your Lord & mayster haue washed your feet, ye also ought to wash one anothers feet. For I haue giuen you an example, that you should do as I haue done vnto you

Then learn humility deere people: by which vertue the Church (saith S. Bernard) is founded: of
Auguſt. which vertue Saint Austen also thus speaketh: If you aske, what is the first step in the way of truth? I answere, Humility. If you aske, what is the second? I say, Humilitie. If you aske, what is the thirde? I answer the same, Humility, &c. These are as the steppes of degree in the Temple, whereby wee descend to

to the knowledge of our selues, and ascend to the knowledge of God.

Examples of Humilitie, wee haue many: the poore Publican humbly confessing his sinnes, and striking his breast, as if his Repentance came from his verie heart, found mercy. The Prodigall son humbleth himself in his fathers sight, and is receiued into fauour with him. The Centurion was neuer more worthie, then when hee thought himselfe most vnworthy. The humilitie of the blessed Virgin, euer a virgin, is knowne (blessed amongst women, to be his mother, who was her Sauiour) an Imbassadour comes vnto her from the King of Heauen, with an high message, Haile full of grace: how could not the mother of humility, (and yet a tender Virgin) but with bashfull countenance, be told that she was full of grace, and that shee was so highly accepted of God? How did modest shamefastnesse change her colour, so often as her imagination varied: still hum-

Luc: 18, 13 & &

Luc: 15, 21. &

Math: 8, 8. & & &

Luc: 1, 21

bly conceiuing of her selfe? How did shee at last acknowledge the goodnesse of God with all submission: Behold the handmaide of the Lord, with humble obeysance vnto that God, which had respected and regarded, as shee saith in her Canticle, The humblenes of his hand-maiden? Thus we see how much humility in all these, hath pleased God.

8 But to proceede with the humility of Christ: being borne, it is saide vnto the Shepheards which were sent to see him: Et hoc vobis signum, and let this bee a signe vnto you, you shall find the Childe wrapped in swathing cloathes, and laide in a manger. In seeking Christ, hoc vobis signum, you shall finde him in humility, he betooke him to a poore Cottage, that he might teach vs where we should sometimes see him: hee was not borne in the house of his Parents, but in the way, to shew vs that his Kingdome was not of this world. Et hoc vobis signum, you shall finde him in humility: he became meek that

Luc. 2, 12.

that we might bee made strong: poore, that we might bee made rich: vile, that we might be made glorious: the sonne of man, that we might be made the sonnes of God. Et hoc vobis signum, & this shall be a signe vnto you, you shal finde him in humility. Super quē requiescit spiritus meus? Vppon whom, saith God, doth my spirit rest, but vpon the humble? to whom do I look, but vnto these? where did the Doue light? Not vpon the swelling waters, but cropt a branch of Olive that had laine below. I thanke thee, O Father, saith Christ our Lord, that thou hast hid these things from the wise and prudent, and hast opened them to Babes and sucklings: what are these wise and prudent, but the proud, wise in their owne eies? what are these Babes and sucklings, saith S. Austen, but the humble and lowly? Humble Moses is made a Ruler of Gods people: humble Gedeon, the least in his family (as himselfe confessed) was by GOD made the greatest Gouernor. When Saul

Esay 66,2.

August. de verb. Dom.

Exod. 3,10.
Iudges 6,15.

bly conceiuing of her selfe? How did shee at last acknowledge the goodnesse of God with all submission: Behold the handmaide of the Lord, with humble obeysance vnto that God, which had respected and regarded, as shee saith in her Canticle, The humblenes of his hand-maiden? Thus we see how much humility in all these, hath pleased God.

8 But to proceede with the humility of Christ: being borne, it is saide vnto the Shepheards which were sent to see him: Et hoc vobis signum, and let this bee a signe vnto you, you shall find the Childe wrapped in swathing cloathes, and laide in a manger. In seeking Christ, hoc vobis signum, you shall finde him in humility, he betooke him to a poore Cottage, that he might teach vs where we should sometimes see him: hee was not borne in the house of his Parents, but in the way, to shew vs that his Kingdome was not of this world. Et hoc vobis signum, you shall finde him in humility: he became meek that

Luc. 2, 12.

that we might bee made ſtrong: poore, that we might bee made rich: vile, that we might be made glorious: the ſonne of man, that we might be made the ſonnes of God. Et hoc vobis ſignum, & this ſhall be a ſigne vnto you, you ſhal finde him in humility. Super quē requieſcit ſpiritus meus? Vppon whom, ſaith God, doth my ſpirit reſt, but vpon the humble? to whom do I look, but vnto theſe? where did the Doue light? Not vpon the ſwelling waters, but cropt a branch of Oliue that had laine below. I thanke thee, O Father, ſaith Chriſt our Lord, that thou haſt hid theſe things from the wiſe and prudent, and haſt opened them to Babes and ſucklings: what are theſe wiſe and prudent, but the proud, wiſe in their owne eies? what are theſe Babes and ſucklings, ſaith S. Auſten, but the humble and lowly? Humble Moſes is made a Ruler of Gods people: humble Gedeon, the leaſt in his family (as himſelfe confeſſed) was by GOD made the greateſt Gouernor. When Saul

Eſay 66,2.

Auguſt. de verb. Dom.

Exod. 3,10.

Iudges 6,15.

1 Sam: 15, 17 was lowly in his owne eies, God exalted him: but when Saul forgot God, then when hee should haue remembred him, Saul soone comes to ruine.

8 What art thou (O Man) that liftest vp thy feete in pride? Know, that Pride cannot sit so high but vengeance can sit aboue it to pull it downe. God & pride (saith S. Bernard) cannot dwell in the same minde, which coulde not dwel in the same heauen: and Pride fallen from heauen, ascends no more from whence it is fallen.

Bernard. in medit.

Old records makes mention, that in Egypt there was found the pictur of Senacharib, of whose pride the scripture maketh mention, hauing by his picture this inscription: Learne by me to feare God: as if they would shewe the cause and ouerthrow of Senacharibs pride, as thus, Senacharib feared not God. We are wont of all other, to call proude men and women fooles: and not without cause, for they often exalt themselues in their riches, in their hono-

2 Reg: 18.

nors, in their learning, in their beauty, and what not? Plutarch sayeth, that one Crates a meane fellow, waxed so proud, and began to grow into such admiration of himselfe, because he hadde hurt Cyrus in the knee, that in the end through very pride he became starke mad. The Church stories make mention of Arrius, a priest in the church of Alexandria, a mã of a sharpe wit, that of very pride he fell to open and fearfull heresie. Let it be remembred & written in the tables of our hart, God resisteth the proud. Iames 4, 6.

10 The more direct the Sun is ouer vs, the lesser is the shadow: the more Gods grace is ouer vs and in vs, the lesser is our shadow of pride and selfe-loue. Luc. 18, 11. Had we christian harts to consider the humility of our redæmer, and how farre hee was from our haughty & disdainful dispositiõ, it would pull down our pharisaicall humors, I am not as this man: and make vs to remember our selues, remembring ỹ of the Holy Ghost, Hee that stands, let him

take heed leſt he fall.

The ſoule is ſaid to haue ſenſes in ſome maner as the body hath: inſtead of ſeeing it hath faith: inſtead of hearing, Obedience: of ſmelling, hope: of taſting, charity: and laſt of all, inſtead of touching, humility: a ſenſe of all other moſt neceſſary, for this fading life faileth. The Mole is ſaide to liue without ſeeing, the Fly without hearing, the Camelion without taſting, the ſhel-fiſh without ſmelling, but without feeling nothing ſenſitiue exiſteth: The ſame may bee conſidered of the grace of humility, in the life of grace.

Well ſaith S. Bernard, qui das gratiam humilibus, da vt ſim humilis. Thou that giueſt grace to the humble, grant me Lorde to bee humble.

Math. 20, 21 11 The mother of Zebedes children comes vnto our Sauiour, as a ſuter for her ſons, that they might haue ſuperiority, and ſitte next him in his Kingdom: ſhe as not fully illuminated, thought that Chriſt ſhould beare a ſtate in

in the world, sitte as a King in princely authority, and therefore would take her time, and lay for promotion for her sonnes: but al this while shee was farre wide. Christ as he neuer affected superiority in himselfe, so did he teach it to others, that those who were greatest, should be as the least, & the chiefest as he that serued: for he himselfe came not into this world to haue any high preheminence, in regard of worldly dignity, but in lowlinesse of minde, from his first entrance, vntill his departure vnto his Father, was the whole carriage of his Life: whereunto his doctrine accorded when he pronounced them blessed, who were poore in spirit: his reprehension accorded, when hee disliked their manner, who were wont to thrust and striue for the highest places at feasts and other assemblies: hee that contented himselfe with so meane and lowly a condition, was able with one word to haue shewd as much state as euer Salomon did, when all the world in a maner did ad-

Math. 5, 3

Luc. 14, 7

mire him: but we see how much he respected humility.

12 Wherefore if we will follow our heauenly leader, then must we humble our selues. More safe is it to be vpon the pauement, wher we may walke surely, then to bee climing vnto the pinnacles of the temple, where & whence we may take a fall. Humility is assuredly the very honor of honor. S. Peter in humility and feare craueth distance from Christ, Luc. 5. Lord go from me, for I am a sinful mã. Hester that good woman, made a good protestation in her prayer, Hester 14. Tu scis quod detestor signum superbiæ, God thou knowst I detest the sign of pride. Psal: 131, 1. Lord (saith Dauid) I am not high-minded, I haue no proude lookes. The Spartans, heathen men, were honored in the world for their great humility & obedience. The counsell of the Angell vnto Hagar, may be counsell befitting mans insolency: O Hagar, go hũble thy selfe. It is a temptation of Sathan, saith Macharius, *Mach. ho. 27* thou art better then others, wiser then others, worthier thẽ others, hear-

hearken not vnto it.

15 When as Rebecca vnderstood it was Isaac which came walking vpon the ground, downe shee comes from her Camell & couereth her selfe with a vayle: shee thought it vnseemly, her selfe to be on high, and se her Spouse content to goe on foote below: when we consider, how our Lord and maister was so lowly and meeke, what should we else doe, but be ashamed of our conceites, come downe from lofty & swelling desires: remembring that of S. Iames, humble your selues vnder the mighty hand of God, and he will exalt you: or that of Salomon, humility goeth before honor: or if all this will not serue to learn vs to be humble and meeke yet let the fall of Lucifer bee a warning vnto all, while they haue a day to liue. Take heed of pride, for is it likely that he who cast a proud Angel out of heauen, will place a proud man in heauen? But of this somewhat before.

Gen: 24, 56

Iames 4, 10

Prou 15, 33

Chap.

CHAP. 7.

What we learne by Christs leading into the wildernes, his Fasting and temptations there.

I cannot but adde courage & comfort vnto the souldier, when he seeth his captaine in the fore-front of the battell, to encounter and foile the enemy. Who is not animated in minde, when he hears of Christs conflict and conquest with and against the professed enemy of vs all? Men are wont to read with delight, and marke with attention, the magnanimitie of great Champions, shewed in assaulting their enemies in warre, how they haue gone forth in the day of battell, and quitted themselues like men, for the sauing of their liues

liues and liberties : but what combate more delightfull vnto the Christian man, then this of our Sauiour, who vndertooke hand to hand that great Goliah, which did vpbraide not only the hoast of Israel, but also the God of Israel? 1 Sa. 17, 10.

2 For the better obseruation heereof, we are heere to consider foure things: First, Christs baptisme: Secondly, his departure into the wildernesse: Thirdly, his fasting: Fourthly, his conflict and conquest ouer the tempter and temptation. In the first, we call to minde our regeneration in the fountaine of grace: in the second, our departure from the vanities of the world: in the third, the mortification of the flesh: in the fourth how to resist and ouercome the enemy.

If we respect our regeneration in the fountaine of Grace, we looke vpward, where we see heauen opening, and heare a voyce testifying of euery one, Hic est filius meus dilectus: This is my beloued Sonne, in whom GOD was Math. 3, 18.

was well pleased, and in whom we are well pleased. If we respect our departure from the vanities of the world, we hear that
Iohn 17. 16 of our Sauiour, I haue chosen you out of the world. If the third,
Rom 13, 14. that of the apostle. Take no thoght for the flesh, to fulfill the lusts of it: If the fourth, that of saint Iohn:
Apoc: 12, 11 And they ouercame by the blood of
1 Peter 5, 8. the lambe. Watch (saith Saint Peter) for your aduersary the Diuell as a roaring Lyon goeth about, seeking whome hee may deuoure. Why doeth the shepheard watch, but beecause the woolfe watcheth?

And heere to passe ouer our Sauiours Baptisme, with his departure into the wildernesse, let vs call to minde, how before his preaching the Gospell, or gladde tidings of saluation vnto the world, he first prepared himselfe by fasting: being thus prepared, he goeth out against the
Exod: 13, 21 enemy. Now as the Arke of God went before the people in the wildernes, not only to shew them the way, but also to strike a feare & ter-

terror into the hearts of their enemies: the same hath Christ done for vs all, and what hee wrought for vs, he doth worke in vs. Hauing entered our Names into his family, we haue the title and testimony to bee his: hauing this title and testimony, we are led by his spirit: being led by his spirit, we leaue the worlde: leauing the world, we fall to fasting, and other exercises of pietie: in these exercises of pietie, the tempter will assaile vs: the tempter assailing vs, we look vnto Christ who is gone before, & hath subdued our enemies.

4 By Christs Fasting, we see how to arme and defend our selues against this our Aduersarie, that the flesh may bee obedient vnto the spirit, the spirite to grace, and so to say, as Dauid, I come forth vnto thee in the name of my GOD. This Fasting doth verie much help the soule, which is the chiefest agent in this Battaile, that soule and bodie both together, may withstande the force of the Enemie. When two are combating, if one step in to

1 Sam: 17.

assist either party, the party assisted is likelyest to preuaile. Fasting helps the soule, Christ helpeth our fasting, and wee are strengthened against the force of the Tempter.

Physitions can tell vs, then fasting, there is nothing better for the body: and Diuines can shew vs, then fasting nothing better for the soule: in this combate it is not the worst policie to weaken the Enemie before wee fight with him: the flesh is an enemy. For this holy exercise of fasting, it beseemes none more then Christians First, because they are men, not brute beasts, led by sensualitie: and therefore those whome temperance should guide. Secondarily, that amongest men, they are Nazarites, set apart to serue God, who are to liue not according to the flesh, but according to the Spirit, and therefore are not to passe their liues as Epicures, nor stuffe themselues like wool-packes with the Epicure, Let vs eate and drinke, to morrow we shall dye. Thirdly, for

Rom. 8.

1 Cor. 15, 32

for that they are men now in the field, and besieged daily with a hatefull aduersarie, and therefore should be sober and watching vnto prayer. Fourthly, for that they are men that are to apply themselues to workes of mortification: they feare they haue abused gods creatures, therefore they often thinke themselues vnworthie to vse them, and so abstaine from them. To proceede,

1 Peter 5,8.

5 Christ fasted fortie dayes, & was armed against the tempter: Christ fasted forty daies and forty nights, whence we may gather that we must be thus armed against this enemy, as well in the daies of prosperity, as nights of aduersity. who ouercame the hoast of the Assyrians? Fasting Iudith. who mitigated the wrath ready to come vpon a great Citie? Fasting Ninuites. who preuailed for the preseruation of the people? Fasting Moses. who stayed the intended destruction of many innocents? Fasting Hester. That thou mayst learne (O man) how necessary a thing fasting

Iudit. 9.

Ionah 3, 6.

Exod. 17, 11

Hester 14. 2

sting is, against the enemies bodily and ghostly, see Christ our Sauiour after his baptisme, led of the spirit into the wilderneſſe, where he fasted. He which brought ruine vnto the state of man, began the same by eating: but hee that brought recouerie vnto the ruinated state of Adam, beganne the same by fasting. He in whom we all fell, did yeelde by falling to temptation: but he in whom we all rose, and being risen, are still preserued from falling, did raise vs vp by vanquishing the tempter, and temptation.

Math: 4, 2.

Gal: 5, 24.

6 When one cureth a sicke man, he commands him not to doe againe in any case the things that procured his sickeneſſe: Christ hath wrought our cure, and prescribes vs a diet: Take heed that your hearts be not ouercome with surfetting, & thus shewes vs what is hurtfull to our health.

Luc: 21, 34.

The sinnes of Sodom amongest other, were these: Pride, fulneſſe of bread, which fulneſſe was the verie fuell of foule Iniquitie that followed. We must be e-

Ezec: 16. 49

either Niniuites or Sodomites: Niniuites, and so those that fasted and prayed, that God would haue mercy vppon them for their sinnes: Sodomites, and so those who liued in all voluptuousnes, and wer consequently consumed in their sins. This is a probable rule, The more abstinent at the Table, the more cõtinent in the chamber.

Again, Moses that was fasting, saw God aboue in the mount: the people that were eating & drinking, committed idolatry beneath in the vally. As fasting is a most excellent meane of sharpning our deuotion to God: so on the cõtrary, saciety and fulnes, doth often cause vs to forget him. They were filled (saith the prophet) as in their pastures, & their harts were exalted, therefore haue they forgotten me.

They who are Christs haue crucified the Flesh: and this crucifying is for the soules safetie. The champion loues his buckler wel, & yet for al that he cares not how it be hackt and hewed, so his body be defended. It is no matter for

Deut: 9, 16.

Exod: 32, 2.

Ose 13, 6.

Galat: 5, 24

for chastising the outward man: so the man within the man may be kept safe and sound.

7 Nourish the flesh, and nourish the vices of the flesh: nourish the flesh, and giue thy verie enemy a weapon to hurt thee. What more seemely then a Temperate man? what more vnseemly then the vntemperate? who is compared vnto the brutish beasts, the Wolfe, the Beare, and such like. There is not (saith Salomon) anie great hope in him that loueth banquetting.

But how abstinence is a mean to bring vs to all vertue, it appeareth in those three Children, who beeing content with Pulse and water, increased in wisedom and vnderstanding, aboue al the delicious wantons that were in Babylon: and so necessary instruction (saith one) Christ wold not onely teach vs by words, but by example also.

8 What a goodly Christian art thou which disdainest fasting, and seest how the Son of God endured such hunger for thy sal-

saluation? Should that flesh fast that knewe not how to rebell against the spirit, and should not thinke, that knoweth to doe nothing else? But thou wilte say, Christ fasted fortie daies and fortie nights, therefore should I endeuour to fast so long? A thing impossible. What Logicke call they this, which is a reasoning without reason, and comes from the schoole of carnall Securitie? Though wee fast not as Christ fasted, should wee do nothing at all? Though we cannot bee as strong as Sampson, shall wee therefore languish in infirmitie? Though no meates are vncleane of themselues, or if some superstitiously put a difference betweene time and time, meate and meat, is there no order to bee obserued? Is this fasting a matter onely of policy? which serueth first of all to shew our sorrow for sinnes past: secondarily, our fear of punishment for to come: thirdly, which is for the castigation of the body: and in the fourth place for the humiliation of the soule.

If

If we respect the first of these ends, so did the people fast, Iudg. 20, verse 26. If the second, so did the men of Niniuie fast, Ionah. 3. verse 5. If the third, so did the Apostle fast, 1 Cor. 9. If the last, so did the Prophet fast, saying: I haue humbled my selfe with fasting Psal. 35, 16.

Iudg: 20, 26

Ionah 3, 5.

1 Cor: 9.

Psal: 35, 16

9 Can the world better gratifie the old enemie of man, then to make light of fasting, which Tertullian calleth a worke of Reuerence to God? should we carelesly (besides those many precepts and examples) passe ouer this one example of our Sauiours fasting, which being duly considered, doth minister much matter, worthy our christian obseruatiō. Christ (saith S. Ambrose) wrought our saluation: not by rest but by fasting, and hee fasted not to deserue grace to himselfe, but for our instruction: for them that say we should not fast, let them shew me (saith the same Father) why Christ fasted, but that his fasting should be an example to vs?

Tertul. de laud. ieiu

Ambr Tom 3, Epist. 10.

And here fitly is the number of for-

foztie daies mẽtioned in Chzists fasting: because the number of fozty daies (saith S. Ierome is oftentimes in holye Scripture applyed vnto a time of pentency and affliction foz our sinnes.

Hieron. in Ezech.

Vpon the decreasing of the flood after fozty daies Noah opened the window of the Ark. Fozty years wandzed the people in the wildernes. Fozty daies had the Ninuites to repent them of their sinnes: Fozty daies slept Ezechiel vpon his right side, sozrowing foz the Tribe of Iudah. Fozty daies fasted Elias when hee fled befoze Iesabel: Fozty daies fasted Moses when he receiued the Law vpon the Mount. Moses foz the Law, Elias foz the Pzophets, Chzist foz the Gospell, which all communed together, saith Saint Austen, & accozded in one. Chzs sufficient witnesses to authozize fasting and the number of fozty daies fasting: which time saith S. Ierome, the Church hath kept since the time of the Apostles themselues we haue the daies of Lent, saith Cyril, consecrated to

Gen. 8, 6.

Psal: 95.

Ionah 3, 1.

Ezech: 4. 4.

1 Reg: 19, 8

Exod. 32, 2.

* Hier con. Mont. nos secundum traditionem Apostolorum vnicam obseruamus Quad estimam.

Cyril. in Leu.

to fasting. All our life time (saith S. Austen) wee should consider our course set before vs, but chiefly in the daies dedicated to abstinence: wherefore, considering the excellency of Christes example, the deuotion of the ancient Fathers, to both which we may well thinke nouelty shoulde giue place: we do well in well obseruing the holy time of Lent.

Aug Serm. 64. de Temp.

10 And now come wee vnto the conflict it selfe. The Tempter saith, If thou be the Son of God, as yet doubtfull of his deity: when he heard that a virgin had conceiued and borne a sonne, there he thought hee was the son of God: but when hee perceiued she was espoused to Ioseph, there he thought hee was the sonne of man. when he heard the Angels make that heauenly melodie at his birth, there he thoght he was the Sonne of God: but when he saw the tender babe in Bethlehem with Mary his mother laide in a manger, there he thought he was the sonne of man. when he sawe him circumcised, then hee thought

Ma. 1, 20, 13

Lu. 2, 14, 16

Luc. 2, 21.

thought there appeared a plaine
signe of his humanity: but whē
he heard the name of Iesus, then
hee began to suspect his Deitie.
when he saw him baptised with Mat. 3. 1. 17.
the multitude, he thought sure
he was the Son of man: but
when the voice came from Hea-
uen, then hee heard otherwise,
that hee was the Son of God.
When he saw him fasting so long
and not hungring, then he thoght
he was the Sonne of God: but
when at the ende of foxty dayes
he hungred, then he thought hee
was the Sonne of man. And
therefore in the first place, he as-
saies him by eating, as man, with
a conditionall, if to haue him
shew his power, whether he were
or no, the Son of God.

But our Sauiour, when hee
had fasted foxty daies and foxtie
nights, hee proceeded no farther.
Then he hungred, that the power
of his Deity as yet might be hid,
seeing that Moses and Elias, men,
had afterwards fasted so long.
Foxty daies without hunger,
was not of man, and yet after-

ward to hunger, was not of God and therfore the diuell as doubtfull what to do, tempted him after this manner: If thou art the Sonne of God, that natural Son, and so equall to him in power, Command that these stones may be made bread. There is a voyce that hath testified of thee from Heauen, that thou art the Son of God: canst thou liue by this title or testimony? thy Father, eyther he sees not thy distresse, or he will not helpe thee: the best way is helpe thy selfe, and looke thou to thine owne safety, while the voyce is testifying, thou art starueing.

¶ In this, or the like temptation, great is the subtiltie of the old Serpent, wherein first he moues to distrust Gods prouidence: Secondarily, to trust in our owne power: and thirdly, to neglect fasting and patience, the exercises of true piety. Command that these stones may bee made bread. As if hee would at once both try him, whether he were God, as also allure him as man.

But

But the Tempter meeting with christ, met with his match, for hee could not gather the certainty of eyther, Man (saith hee) shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Deut. 8, 3.

12 Doth the Tempter thus leaue? no, he assaies him againe: this man fasteth, liueth deuoutly in the wildernesse, is not carried away with the temptation of eating, surely he is good, and better then others: may hee not bee brought to affect glory? This affectation of glory is wont to moue the best. Now he taketh him to the pinacle of the Temple, setteth him on high: to the Temple, a shew of holinesse: on high, a place of eminency: the Temple, a place of holinesse, an hundred to one (thinkes he) if a shew of holines, if a place of dignity, be not a meane to tempt: If thou be the Sonne of God, cast thy selfe downe, beeing the Sonne of God, thou canst by thine owne power saue thy selfe, if not, thou hast the ministery of Angels to

saue thee: the Scripture it selfe saith it, and therefore doubt not, throw thy selfe downe, Hee shall Psal. 91, 11, giue his Angels charge ouer thee: Casting thy selfe downe, and the Angels saying this, al the world wil giue thee applause, and thou shalt bee so glorious, as neuer was any.

So wee see the drifts of this temptation, when hee cannot make men distrust in God, then it is his manner to try to make them presume of him: when intemperancy doth not take place, when a meane estate beneath doth not seduce, yet to be aloft, the tempter thinks it a fitter opportunity of preuailing.

But what doth hee say. Ego mittam te? I will cast thee downe? no, but Tute mitte, Cast thy selfe downe. This is to shew vs, that Sathan can hurt none, vnlesse any by consenting to temptation, hurt himselfe: for hee that desireth that all might fall, can perswade, but not cast downe: his property is to suggest, but our duty is to resist his suggestions:

a

a diabolicall voice truely prouoketh to descend, not to ascend. The tempter saith in desperate manner, throw thy selfe downe: but God saith in hope of mercy, raise thy selfe vp.

13 In that he alledgeth, or rather misse-alledgeth holy writ, it teacheth vs with the men of Berea, to try whether it be so or no. We see it hath beene the manner of deceiuers, following this old deceiuer, to forge euidence, & sometimes, saith Origen, to play the subtle Pyrates, who set vp lights neere dangerous Rockes, that the traueller repairing thither, in hope of safety may by that meanes bee entrapped and taken of his enemies. In this fashion peruerse men, to strengthen their fancies, vse also to deale, & force Scriptures to the bent of their owne opinions. Acts 17, 11

But consider we a little more this place of Scripture, Psalme 91, 1. The Psalme, say the ancient Fathers concerneth Gods protection of the faithfull man, ouer whom hee hath appointed

the ministery of Angels. Now for Christ who was God from euerlasting, he rather keepes the Angels, then the Angels him, and therefore no way was it applicable vnto him: They shall keepe thee, that is to say, thy selfe, O man, which art fraile & weake, least at any time thou dash thy foot against a stone, or fall away being striken at the stone of offence. So in the first place the text is not rightly vnderstood, if wee respect the state of the righteous man, as the Prophet meaneth: yea heere is a contrary sense, he shall keepe thee in all thy waies: true, but not in all thy presumptions: hee shall giue his Angels charge ouer thee: well, shalt thou therefore tempt God the Lord of Angels? Christ answered rather thou shalt not tempt the LORD thy GOD. In the third verse of the Psalme, it is said, Hee shall defend thee from the snare of the hunter: and in the thirteenth verse, Thou shalt go vpon the lyon and Adder: both which places concerne our preseruation from the

the Tempter, which hee leaueth out, and onely inserteth an vnperfect sentence, which Christ wone answereth: Non tentabis Dominum Deum tuum, thou shalt not tempt the Lord thy God: and when God giueth a man a paire of staires, or other meanes for his safety, why should he tempt God, or cast himselfe downe? Deut. 6, 16.

14 Hath the diuell yet done tempting? no, he taketh our blessed Sauiour into an exceeding high mountaine, and there sheweth him the kingdomes of the world, with the glory of them at once, making a large promise to bestow them all, who had not authority to dispose of any one: he will giue kingdomes, but vpon such a condition, as shoulde make any good dealer breake off from coping with so bad a bargainer. The condition is, he must be worshipped: what, should man forsake the worship of God, and bestow that vpon any but God, for riches or kingdomes themselues? these were deere riches & kingdomes indeed: no, saith Balaam

Nu. 22,18. laam, I cannot do it if he would giue me a house full of siluer and gold,

15 Hitherto hath our Sauiour shewed no signe of his deity, the tempter takes him to be man & therefore tempts him as man: in the desart where is hunger, he tempts him to gluttony: vpon the temple where was the chaire of doctors he tempts him to vain glory: vpon the high mountaine whence worldly things are seen, he tempts him to couetousnesse, which is indeed, as the Apostle saith, Idolatry: for here he would haue worship.

All in vaine was it, to shew Christ the glory of the worlde, who beheld it no otherwise then Physitians are wont to doe vlcers & diseases of their patients, he offereth earthly kingdomes to him who had in his owne hands to bestow earthly and heauenly: hee would haue worship of him whom all the Angels doe worship, & at whose very sight himselfe did tremble.

And heere is to bee noted, that by

by this temptation vppon the Mountaine thou maiest learne, that when thou art great and high, the diuel setteth before thee great and high desires, & woulde haue thee fall downe that thou maist accomplish them. Ambitio, (saith Saint Ambrose,) domesticum malum, & vt dominetur alijs prius seruit, curatur obsequio, vt honore donetur, & dum vult esse sublimior, fit remissior. This ambition hath a domesticall danger, that it may rule, it serues: that it may be honored, it bends and bowes in giuing honour: while it would be aboue others, it becomes inferior to others

16 In this temptation consider we Christs answere vnto the Tempter, Dominum Deum tuum adorabis, & ei soli seruies: Thou shalt worship the Lord thy God, and him onely shalt thou serue: and so commanding him to depart, at which commanding the Tempter leaueth him. Math. 4, 10.

Now concerning the last assault, in that so quickly our Sauiour reiects him, when once hee

begins to mention Gods worship we are taught to beare injuries offered to our selues, but no way to tolerate iniury offered vnto God. For the other temptation, (saith Saint Chrysostome) Mitte te deorsum, Cast thy selfe downe, Christ was not so much moued, did not rebuke the tempter: but when hee began to meddle with Gods worship, & speake of casting that away vpō worldly glory, Christ sends him packing with a vade Sathana, auoide Sathan, and tels him for worship, it was Gods, and none but Gods.

Chrysost. hom. in 4. Mat.

17 Against the temptation of intemperancy, we learne these things, first, not so much to respect the life of the body, as the life of the soule: for man doth not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Should wee regard the house and let the house holder pine away in misery? should the seruant be adorned, & the maister himselfe become an abiect? Secondarily, we learne, not

not to yelde vnto any perſwaſi-on of the tempter, for the neceſſa-ries of a fraile, momentary and tranſitory life. Thirdly, that for the want of bodily ſuſtenance, wee ſhoulde not breake out into impatience, but depend vppon Gods prouidence, and vſe the or-der that God hath ordained to maintaine his creatures.

18 Againſt the temptation of vaine-glory, we learne, not to beleeue the imbracings of this deceitfull Ioab, who when hee knowes any one to bee giuen to faſting, or any other exerciſe of Chriſtian pietie, hee would make him as the boaſting Phariſie, to ſay with contempt, Non ſum ve-lut ille Publicanus, I am not as yon-der Publican, I faſt twice in the weeke. We ſee alſo when hee hath men on high, how hee here moo-ueth them to tempt God by pre-ſumption: but we learne alſo in this caſe what to doe. If I am a man, and therfore can otherwiſe deſcend, then by caſting downe my ſelfe, I will not tempt God, and neglect the meanes hee hath

or-

ordained for my preseruation, for a little glory: his Angels guarde me in my waies, not in my presumptions.

10 Against the temptation of desiring the greatest things in the world, I learne to preferre Gods worshippe before all the world, and so to breake off by his good grace from euil motions of the tempter. Against al temptations in generall: I learne by this of our Sauiour, to resist temptations when they come.

Basil in aliquot scrip. loc. hom 21. S. Basil liketh the tempter vnto the Leopard, which hath such a naturall hatred against men, that if he see but a mans picture, he is ready to flye vpon it, and all to teare it. Such is the enmity of the red Dragon whom Christ vanquished, if he see but a picture or resemblance of Christ in a good man, hee is ready to rage against it: we see him assaulting, but not preuailing, assault hee can, ouercome he cannot, vnlesse men consent.

20 By the order of these temptations, it is manifest, that the tempter

tempter first beginneth with lighter, then commeth to greater. First, he began with eating, then he goeth to the affectation of glory, and last of all, falleth to flatte Idolatry: In all these Christ meeteth with the temptation in the beginning, kils the serpent in the egge, nips vice in the blade, strangles sinne in the first motion. For the old serpent, saith Ierome, is slippery, and vnlesse wee keepe out the head of suggestion, he wil get in his body of consent, of delight, of custome, of nature, and all.

21 In these temptations, Christ repaireth as we see, to a scriptum est, it is written, a spectall lesson for our Christian learning: if wee are tempted with a desire of sinfull delights, we may call to minde, wee haue a Scriptum est, to answere this temptation, Not in chambring and wantonnes. Rom. 13, 13. If we be tempted with an inordinate desire of riches, we haue a scriptum est, Godlines is great gaine, if a man bee content with that he hath. 1 Tim. 6, 6. If we be tempted

ted with a vaine opinion of our selues; wee haue a scriptum est:
Ge 18 27. Behold, I am but earth and ashes. If wee bee tempted with a carelesnes of our estate and condition, we haue a scriptum est; It is
Heb. 9, 27. appointed for all men once to dye, and after that comes iudgement.

Furthermore, we see Christ would not turne stones into bread to learne vs not to consent vnto the tempter in any thing, no though it haue a shew of good. There were many high places in Ierusalem, yet the temptation of the casting downe, was from the Temple, the best, the holiest estate of all.

Christ would not cast himselfe downe, though he might haue saued himselfe without the ministry of Angels: to shew vs not to seeke supernaturall meanes when God doth lend vs natural. wee tempt him when wee seeke health without a medicine, or victory without a combate: we tempt him when we may by reason or counsell auoide some euill, and will notwithstanding ex-

ploze

plore his power: and last of all, we tempt him, when we enquire too farre into his wisedome, or require that of him vnlawfully, which hee is wont to offer by meanes.

22 Christ would not hearken vnto the temptation of windy praise, whereby the Tempter seekes to draw many from God and godlinesse: nor vnto a desire of hauing Kingdomes of the world, whereby he is woont to draw many for a great deale lesse and neede not bee at cost to offer so much to withdraw them from Gods worship. What Christ did, we see, and hence all may learne what we should do: Learne to resist.

Chap.

CHAP. 8.

What wee learne by Christs great compassion towards the distressed state of man inde, and his continuall doing good in the world.

When wee enter into consideration of the great compassion of the Sonne of God towards the distressed state of mankinde, we finde it a worke of vnspeakable mercy. In the Creation, Dedit te tibi Deus, O man, God gaue thee thy selfe: but in the redemption, edit se tibi, God gaue thee himselfe. In the Creation, God gaue an esse naturale, a beeing in nature, but in the redemption, an esse gratiae, a beeing in grace. In the Creation of all things necessary for man, onely sixe daies were passed: but in mans

mans redemption, three & thirty yeares were expired: in the creation, pauca dixit, hee spake fewe things: in the redemptiō of man, multa dixit, mirabilia fecit, hee spake many things, hee did wonderfull things. When man fell, his falling was in another: when he was restored, his restoring was by another.

Adam in the state of innocency, for perfection left all his posterity farre behind: his reason was vncorrupt, his vnderstanding pure, his will obedient: hee was for knowledge of heauenly matters, an excellent Diuine: for insight into the nature of things, a deepe Philosopher: for power, he had a whole world to command: nothing which was necessary, was now wanting vnto him, that when he saw he had all things which he could desire in earth, hee might then turne his desires towards heauen. He hath one precept among these many blessings, that is, to keepe the Law of God: this one precept is most vndutifully bro-

ken:

ken: Adam, vnlesse Mercy step in, thy felicity and the felicity of all thy posterity is at an ende, therefore behold a helper when thou art now in the pawes of the Lyon: The seed of the woman shall breake the Serpents head. Here the Serpents hope is turned into a curse, and in Christ (who was to come) Adams dread is turned into a blessing. Behold loue, which affected Adam, more then Adam did affect himselfe.

Luc. 10, 33. 2 Now Christ the promised seede being come, hee compared himselfe vnto that Samaritane who tooke compassion vppon the wounded man. This wounded man may resemble humane nature: the Priest and the Leuite that passed by, signifie the offerings and sacrifices of the Law: the Samaritane, Christ, whoe beholding man in this case with the eie of mercy, bound vp his wounds, poured in the softning oyle of grace, & searching wine of contrition, layeth him vpon his owne nature and righteousnesse thereof,

thereof, taketh out the two Testaments bringeth him to the holy Hostage of his Church, commandeth his Priests to take care & charge of him, and promiseth that one day they shall finde they haue not lost their labour.

3 In consideration of mans fall (saith S. Bernard) mercy began to knocke at the bowels of God the Father, which mercy brought with her peace as a companion: on the other side, truth accompanied with iustice, began to approch and contradict mercy. Betweene these sisters began a long controuersie: Mercy saith vnto God, O God, this Creature of thine, Man would haue compassion shewed him, seeing now so miserable. No, saieth Truth & Iustice, Lord fulfil thy word: Adam, that day thou eatest thou shalt dye: Mercie replies, but thou hast made mee mercy, but if thou shew no mercy, I am not: on the contrary: Trueth saith, and I am truth, & vnlesse I take place, I abide not for euer. Gene. 3. 3.

God

God the Father commits the deciding of all vnto God the Son, before whom, Truth and Mercy speak the same things. Truth saith, if Adam perish not, I perish: and Mercy saith, if Adam bee not conserued, I languish. well, let death bee good, and let both haue that they desire, let Adam die, and yet for all that, let Adam haue mercy and liue. O admirable wisedome: but how can death be good, seeing death of sinners is worst of all? Let one bee found which of loue may die, & yet is not subiect to death. The motion seemed good, but where may any such be found? Truth seekes about the earth, & cannot finde one cleane from sin, no not an infant of one day: mercy goeth vp to heauen, and there findes none that hath this loue, as to leaue life for sinners: these sisters returne at the time appointed, not finding that which was required. At the last Peace calling them aside, and comforting them, saith: You know there is none that doth good, no not one:

Psal. 14. 3.

he

me that gaue you this counsell, when all is done, must surely giue you helpe: whereat the Empire began to proceede, and calling the Angell Gabriel, said, Goe tell the Daughter of Sion, Behold, her King cometh. Let these sisters now accord in one, and let that of the Prophet bee confirmed, Mercy and truth are met together, righteousnes and peace haue kissed each other: now, Truth thou shalt haue thy right, for Adam shall dye: and Mercy, heere is thy desire, Adam shall be restored to life. O happy harmony. Mat. 21, 5. Ps. 85, 10.

Againe, Mary and Martha say, Lord, he whom thou louest, is sicke, as if the loue of Christ were enough to moue him to a worke of loue, but was there no righteous man that could make this attonement, or effect this cure? no, for the righteous shall onely answere for himselfe. Was there no Angell that could do it? no, for they haddo not the same nature with man. Could not the sacrifices of the Law do it? no, burnt offerings thou wouldst not haue: it Iohn 11, 3.

it was Christ, and Christ alone, that was both all and willing. Thus much of Christs compassion towards the state of man in generall.

4 For his continuall doing good in the world wee finde that his pitty was euer pardoning, his wisedom was euer teaching, his liberality was euer giuing, his compassion was euer helping: all his teaching, whereunto did it tend, but to our instruction and consolation? For his sincerity of life, while hee walked in the world, Tertullian bids the Romaines but reade their owne Registers, there they should finde mention of the faultlesse conuersation of Iesus the sonne of the Virgin Mary: his doing good, was in effect our good: for looke what was due to his obedience, to wit loue: to his desert, to wit, reward: to his humility, to wit, honour: to his sorrow, to witte, ioy: to his death, to wit, life: to his victory, to wit, triumph: all is attributed vnto vs. His merites became our merits, his suffering,

Tertul. in Apologet.

our

our satisfaction, his ioyes our ioyes, he fed many in the wilderness with materiall bread, and he imparted the bread of life vnto whole multitudes that came to heare him, & so doth to vs.

If we respect his goodnesse, he was τὸ ἀγαθὸν, goodnesse it selfe if his clemency, he was τὸ χρηστὸν, placability it selfe: for curing the diseased he was a Physition both of body and soule: for releeuing those that were miserable, he was a priuiledged place, whereunto al might repaire, as infants vnto their mothers lappe, where the dugs of mercy are neuer dry. Stedfast was hee in loue without change, sufficient without want, free without desert, and euermore ready to doe good vnto all: his loue was ouer all, if all would haue accepted of his loue.

§ This is a true saying, (saieth the Apostle) that Christ came into the world to saue sinners: was this benefit restrained vnto some before others? no, saith S. Iohn, it

1 Tim. 1. 9.

1 Iohn 2. 2.

1 Iohn 2,2. it was for all ſinners: hee is the reconciliation for our ſinnes, and not onely for our ſinnes, but for the ſinnes of the whole worlde, ſaith he. The further any good reacheth, the more nobler it is: the commiſſion of the Apoſtles, Mar. 16, 15. was, κηρυξατε τὸ εὐαγγέλιον, Preach glad tydings: as it could not be but acceptable, ſo was it at large alſo, πάσῃ τῇ κτίσει, Preach it to all creatures, according to that of the Pſalm, Pſal. 19. 4. Their ſound went out into all Lands.

Math. 25. 37 Hee would haue gathered Ieruſalem as the Henne doth her chickens vnder her wings, ſhewing how much hee reſpected her welfare, if ſhe would haue hearkened vnto him. The Sun (ſaith S. Chryſoſtome) extendeth his beames vniuerſally to all: if any wilfully ſhut their eyes, and will not behold the light of the Sunne, is the fault in the Sunne or no? Of this myſtery, diſpute he that will.

Chryſoſt. hom. in Ioh. hom. 1

6 To come to the life of our Sauiour, He went about (ſaith S. Peter) doing good, and healing

ling all that were oppreſsed of the Diuell, for God was with him. Yea, his goodneſſe ſhewed it ſelfe towardes his very enemies: for while they were ſeeking to ſlay him, hee neuer regarded τὸ ἴδιον, his owne, but τὸ κοινὸν, but the cõmon welfare & benefit of others. The candle beeing enlightened, with what carefulneſſe did hee ſeeke the loſt groat? what mountaines and deſarts did hee wander to finde, and finding to bring home man the ſtray sheepe, leauing the ninety and nine, or companies of Angels in glory? Act 10,38. Luc.15,5.

7 By this we learne, that we liue not in the worlde for our ſelues, but ſetting Chriſts example before our eyes, how we ought to endeuor what wee may in anything we can be helpfull vnto others. Of all liuing creatures there is none created to a more louing and ſociable end thē man: but amongſt men none are more ordained to do good each to other then chriſtian men, while we are

in the way, saith S. Austen, let vs beare one anothers burthen, that we may rest together at the end of the way: we are branches, not brambles to bee renting and tearing one another. In artificiall buildings one stone doth bear vp another, much more should the same be done in that building, wherein (saith S. Peter) all the faithful are as liuely stones. Nature hath taught the Beauers to helpe one another in swimming, and the Cranes flying ouer the mountaine Taurus, when the formost is weary in beating the aire that the next should succeed, and so in order euery one to labour for the safety of them all. Grace doth teach vs the same lesson, or rather the Author of grace. Litle coales will kindle the dead: the holy gift of Gods spirit, S. Paul tels vs, wee receiue it to profite withall. we receiue it as for our owne, so also for the good of other that haue interest in our graces & gifts, not by way of title, but of participation. And nothing is good vnto vs (saith S. Austen) vnlesse

1 Pet. 2, 5.

1 Cor. 12.

vnles we communicate the same good to others.

8 We shew whom wee resemble, when wee haue compassion on some, and saue others with feare, pulling them out of the fire. we know not how soone we may stand in need of God, and therefore shoulde desire nothing more then to shew our selues helpefull vnto others: it is a token we are liuing members, when wee feele the infirmitie of fore parts in the body. Christ our Sauiour doeth not say, bee mighty or wise, or workers of miracles: but be mercifull, as your heauenly Father is mercifull. It was the voice of Caine: Numquid ego fratris custos? am I my brothers keeper? it was the answere of those that conspired the death of the Son of God, quid ad nos? what is it to vs? looke thou to it, as if they cared for no more but themselues. It is the practise of worldlings onely to respect themselues, and make no conscience, like greedy Harpies, how they spoile others. In Pharaohs dreame, the leane

Iude, 23.

Gene. 4,9.

Mat. 27,4.

Gen. 41, 3. deuoured the fat, but in the course of these men the fat deuoure the leane, like fishes in the sea, where the greater doe eate vp the lesse: wee are enemies one to another, like the Madianites. It is a hard winter (they say) when one Wolfe deuoures another, yet this is vsuall with men. For these (saith Origen) that punishment (misisti iram, & terra deuorauit eos, thou didst send forth thy wrath and the earth deuoured them) is verified in them: hath not the earth deuoured them, which waking do talke of earth, sleeping dreame of earth? Inopiæ multa, rapacitati plura desunt. The poore man wanteth many things, but yet greedy-raking rich men lacke more: Terra deuorauit eos, the earth hath deuoured them. Sathan came from compassing the earth, and these are compassing of earthly thinges, but neuer thinke of compassing heauen.

Origen in illud Psal.

9 Dauid saw a poore woman but look with a sorrowfull countenance, and she needed not wait long for a day of hearing: himselfe

selfe cometh and demands the cause of her sorrow, saying, Woman what aileth thee? Christ said, I haue compasion on the multitude, a speech like vnto him that spake it. Gods mercy is the greatest of all Gods workes, and our mercy towards the miserable, is the greatest of all our workes. 2 Sam. 14,5

13 CHAP.

CHAP. 9.

What wee learne by Christs little esteeming popularity and glory of the world.

LEt vs now call to minde a little, how farre Christ was frō seeking the glory of this world to whose greater glory it was (saith Origen) that he appeared without glory: to whose strength it was that he came in weakneſſe. When the people would haue giuen him the title and dignity of a King, hee gat away into a ſolitary place, nothing at all regarding that weathercocke-blaſte of popular applauſe. In the primitiue Church (ſaith one) there were ſo

Orig. l. b. 1 cont. Ce ſ.

Iohn 6. 15

so many despisers of the world, because they so much looked vpon the example of the Sonne of God, who liued in a continuall farewell of the world. He was no way inclinable to their disposition, who as mils go and grinde no longer then the puffe of winde holds: hee fled from a kingdome amongst men: for his kingdome was not (as himselfe told Pilate) of this world. Iohn 18,36.

2 And heere wee may in the first place obserue, that euen in this his humility, flying from glory, glory followed him: hee was circumcised as a sinner, yet named a Sauiour of men: lying in a manger at Bethlehem a tender babe hee is adored of graue sages: dying as man yet is hee worshipped and beleeued on as God: after many of his miracles, he specially charged the people to conceale them, & yet they publish him. Sometime he steals away from the multitude, least peraduenture they should magnifie him, and yet he is magnified. Luc. 2, 21. Math. 2, 8. Math. 9, 30. Iohn 6, 15.

3 O holy Son of God (saith one) when the Candle is lightned, why wilt thou haue it put vnder a bushell? why wilt thou not shew thy glory vnto men? was it because thy Kingdome was not of this world? True Lord, and therefore I reioyce to see thee in humility. Vntill the age of thirty yeares wee finde, saith S. Bernard, (excepting only his disputing with the Doctors in the Temple) no other, but that our Sauiour led a silent and a solitary life: what, did he feare vaine-glory, who was the glory of the Father? hee feared indeed, but was it in regard of himselfe? no, but for vs, whoe were to be feared and therefore would draw vs by his precept & practise from ambitious desires.

Bernard in ser. de ver.

4 Although it was but seldome that he vsed reprehensions yet we find that there were none whom he did more often reproue, and openly rebuke, then a kinde of men called Pharisies hauing their name of separating themselues from other men. These were

were those whom hee resembled to painted sepulchres, as beeing faire without, but foule within, whose vizard was better thē the face, all their holinesse was no other but a shew of holinesse: their corner counterfeit praying to bee seene of men: their Trumpet blowing almes, to haue a little worldly pompe and glory. Our Sauiour could not away with this fashion, and commandeth vs the contrary.

5 It is a wonder to consider, how we make worldly glory our chæfest iewel, how al the sheaues of the field doe fall downe before a conceite of preheminency. What was all that was shewed, when all the glory of the worlde was shewed? the worde is δόξα, which signifieth no other but a shadow, an opiniō, a shew. What is praise of men but a puffe of winde which sometimes bloweth one way, and sometimes another? or as the Eccho which makes a sound, but is indeed no substance? What is [illegible]th, Math. 4 8.

but a little Sunshine before a storme? what is our worldly peace, but a calme before a tempest? Those who are ouercome with a little wine, shew they are men but of weake braines: so do they who for some little praise for vertue, waxe high minded.

If in any thing a Christian man shew himselfe what he is, then surely most especially in being crucified to the flesh and the world: the pleasures of the one, the glory of the other. Where there were crucified vppon the Crosse together, two malefactors, and Christ in the middest: and where there are to be crucified in christs members, the flesh, and ꝑ worlde, as the two theeues the spirit, as Christ in the midst. The flesh is the theefe vppon the right hand: Gal.5,24. They that are Christs, haue crucified the flesh: The worlde is the theefe vpon the left hand, according to that, Gal.6,14. The world is crucified vnto me, & I vnto the world: which is then done, when nothing delights vs, nor we take delight in any thing but God. In the midst

of

of these is the spirit also crucified, according to that, A troubled spirit is a sacrifice to God. The theefe on the left hand was not saued: this is the state of ỹ world, from whence Christ hath taken his, that they bee not condemned with the world. The theefe on the right hand is saued, so is the crucified flesh with the spirit, when both are remembred of Christ in his kingdome, and are with him in Paradise, because they are crucified with him.

Psal.51,17.

1 cor.11,32.

what is it, saith S. Austen, to be lifted vp in this world, & in another world to be cast downe? what for a short time to shine in glory, and hereafter to consume in misery?

Aug.ep.111.

what was the cause (saith S. Chrysostome) that the house spoken of in the Gospell, fell? was it in the winde, or the tempest, or the waters? No. The Text saith, it was builded vpon the sand: the foundation was not good. To build vpon hope of riches or glory, is a weake foundation, the house may seeme godly

Chry hom. 4 ad pop. Antioch.

ly in faire weather, but when a ſtorme comes, it is gone. To let riches and glory go, Our truſt is in God onely: this is that building which is vpon the Rock, and will neuer faile, come winde, come ſtorme, come waters, and whatſoeuer. Set aſide God, and our truſt in all humane reſpectes is but froth.

Wherefore fie vpon that folly that delights more to ſeeme vnto men, then to bee in truth and verity vnto God. Doth not that wife diſpleaſe her husband, who adornes herſelfe to pleaſe others? the ſame doe they, who by theſe actions onely ſeeke to pleaſe men. A ſtrange practiſe there is in the world, that goeth about to alter their countenance by painting of the face: as if God had not done as was meete, they thinke they would teach him how & how hee muſt haue made them. Chriſt ſaide of the tribute money, whoſe Image is this? the ſame may be ſaide concerning ſome in this caſe, whoſe viſage or countenāce is this?

The

The worke-man is wont to growe out of loue with his worke seeing it deformed by others. How can wee pray, or looke vp to God, when wee are not of that forme he hath giuen vs, or how can we lift vp our eies to heauen, but think impiety shall not enter there? These thinke to deceiue others, whereas indeede they deceiue themselues, & I pray God they do not one day finde it, and weepe with Esau for a blessing, when it is too late.

Painters desire to make somewhat onely for shew, they respect not any thing within. But what is it to haue a foule guest in a faire house, or a little praise and glory with men, and to lose praise and acceptation with God? S. Ambrose saith of Ioseph, Pulcher corpore, sed pulchrior animo, hee was faire in body, but fairer in minde, which is best of all. *Ambrose de Ioseph.*

To glory in honor & praise of men, in building, in banqueting, is friuolous. To account none worthy of honour, but our selues. To seeke our ostentations sake

sake to excel others, is meere vanity. Thy words (said Ho-
rion to a boasting companion) are like a Cypresse tree, tall enough, but without fruite.

The Philosophers come vnto Alexanders Tombe, and euery one giues his verdict: some say, yesterday a world would not suffice, to day seauen feete in length: others say, yesterday hee hadde friends and enemies, to day all are equall. Goe to the sepulchres, (saith S. Austen) and there shew me a difference if you can, amongst the bones, betweene the rich and poore, between the maister and the seruant, betweene the greatest Senatour & lowest subiect? Loe, this is he (saieth the Prophet) that put his trust in riches: as if he would inferre, you see what comes of putting trust in earthly things. Psal. 52, 7.

It is inferred of Herod, that he glozied of an applause giuen to himselfe, but gaue not glory to God. What became of this? the holy Scripture telleth vs, hee Acts 12, 32.

was

was eaten vp with wormes: and Iosephus also accordeth with the holy scripture, that his end was miserable: but first, (saieth hee) there appeared an Owle sitting vpon his head, and after hee was taken with the before-named torments: he was a little before called a God now it appeares he is a miserable man. Where were all his Physitians? they could not ease his paines: no, all his seruants cannot defend him frō silly wormes. *Ioseph. lib. 19 de Ant. Iud.*

10 Christ tolde them that sought superiority above others, they knew not what they sought. It is true in the condition of the world: for suppose worldlings haue their desires, what haue they but shining miseries? The people coulde not in any thing more displease the Apostles, then when they would runne into sacrifice vnto them. The iust man (saith Gregory) when he is praised, is then humbled, fearing he is not vnto God, as he is esteemed of with men: when hee

hee hath done any thing amisse, he accuseth himselfe: if any thing well, he giueth all the praise onely vnto God according to that of the Prophet, Non nobis Domine, non nobis: Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the praise. The Prophet teacheth vs to speake twice against our owne praise, we are so ready to praise our selues. Yea, in our best actions (saith S. Ambrose) take heede of that same theefe Glory, which wold steale away from vs all acceptation with God: Si putaui aurum robur meum, saith the holy man Iob, If I haue thoght gold my strength, if I haue lifted vp my hand against the fatherlesse, if I haue said to my treasure, My trust, if I haue exalted my selfe in riches: by which kinde of speech, his meaning is, I haue not done any of these things I haue not had any of these thoughts, they are euill.

Pſal. 115, 1.

Iob 31, 24

I Plutarch writeth, that it was the manner of vaine-glorious men, to haue a kinde of iester

to

to ſing their praiſes in great aſ-
ſemblies: but how farre godly
men haue been from this fooliſh-
neſſe, all that are conuerſant in
hiſtories know, they could not
abide ſuch tarring enterludes.
Moſes would not be counted the
ſonne of Pharaohs daughter. S. Heb. 11, 24.
Paul would not count himſelfe
worthy the name of an Apoſtle. 1 Cor. 15, 9.
The rich man glorieth in his ri-
ches, but S. Paul in his infirmi-
ties: the proud man in his glory,
he in a good conſcience: the vo-
luptuous man in exceſſe, hee in
content. All the Inſtruments
with their noiſe, could not make Dan. 3, 8.
the three Children fal downe be-
fore the Idoll, nor all the popu-
larity in the world make good
men affect vain-glory, they know
both what it is, and how ſoone it
vaniſheth.

Thoſe who from ſome high
turret or tower, behold things
farre beneath vnder them thinke
them ſmall and little, but theſe
beneath thinke them great. In
like manner thoſe whoſe mindes
are eleuated to heauenly things,
and

and haue their affections on high, worldly things seeme to these little, and little worth: they cannot but wonder why men beneath, or earthly minded, should so much desire them as they doe, being so transitory and variable as they are.

12 Where is Pharaoh, that gloried so much in Chariots: doth not his ouer-throw tell boasting Champions that an hoast is nothing without the God of hoasts? where are the Gyants that would builde so high, and glory in a name? doth not Gods word tel vs, they were scattered and defeated of their purpose? Gen. 11, 4.

Is glory then so fleeting, then may worldlings say, farewell world for as much as there is no trust in thee, which failest them whom thou most fauorest, they soonest fall, when they thinke themselues most surest. Farewell world, thou that quarrellest, but doost not pacifie: in thee there is no ioy without trouble, no peace without

out discorde, no loue without suspition, no rest without feare, no abundance without blemish, no honour without discontent, no estate without carefulnesse of minde.

Farewell glory of the world, for in thy delights promises are made & neuer kept, in the vineyard men labour, but are neuer rewarded. Farewell worlde, which callest the rash, valiant: the proud, seemely: the couetous, good husbands: the babler, eloquent: the wanton, youthfull. Farewell world, which deceiuest all that trust in thee, which dost promise to the ambitious, honours: to the greedy, rewards: to the couetous, riches: to the young, time: farewell I say, vaine-glory, which because thou art not of God failest all.

13 When Gyges a great worldling, would faine know if any mā were more happy then himselfe, (thinking him most happy which had most riches & glory) it was answered him, that one Psophidius a poore old man of the Arcadians

dians, (who was rich with a little, and had neuer gone all his life time from the place where he was bred and borne, but there liued peaceably) that this man was farre happier then he. If heathē men could so little esteem of earthly glory, what shoulde Christians do? whom shoulde they think most happy, but those who most minde the state of happinesse to come? The Church of Christ is not triumphant & glorious in earth, but triumphant and glorious aboue in heauen.

Tob. 6, 1, 2. Tobie sat musing vppon the shore of the Riuer Tigris, which with a swift streame ran by him: let vs sit downe by meditation of the inconstancy of worldly glory, and wee shall see it runne along with a maine current, then call to minde that glory which is euerlasting in heauen.

Chap.

CHAP. 10.

What we learne by Christs continuall labour and trauels in the world.

The sicke man is about to take some bitter Medicine, when hee sees but the physitian himselfe begin vnto him, it makes him more willing to receiue the potion, how bitter or distastfull soeuer. The labours & trauailes of this transitory life, haue no doubt, a very vnpleasant taste to humane palate, but seeing Christ the Physitian of our soules, not onely tooke an assay thereof, but euen drunke a full draught for our redemption, wee should be the more willing to admit the receiuing of this medicine. Luc. 6. 12.

when

when wee consider his long watchings, and how hee passed whole nights in prayer, his often iourneying from place to place to instruct and teach in euery city: his fasting, his suffering all along from his very infancy, from his flying into Egypt vnto his consummatum est: what shall wee else beholde in him, but a life full of labours and trauailes, neuer ended but with losse of life? was it not thy birth, O Christian soule, which was then to be brought foorth, when our Rachel trauailed vnto death? was it not thy cause, O holy Church, for which our Iacob endured so many yeares seruitude? Hee who with one droppe of bloud could haue redeemed a world would notwithstanding suffer so many labours, so many trauailes, that no labors what soeuer might dismay vs.

Gen. 35, 18

Gen. 19, 20

2 At fiue seuerall times did Christ our Sauiour so farre proceede in labours, as there ensued the effusion of his bloud: first, in his circumcision, there he be-

began to redeeme vs: secondly, in his prayer in the Garden, there hee shewed how hee affected vs: Thirdly, when he was scourged, there hee cured vs by his stripes: Fourthly, when he was fastned to the crosse, there hee payed the price and ransome for our sinnes: Fiftly, whē his side was opened with the speare, there was an issue made for the streames and riuers of grace: al these were done for our redemption, and yet in writing remaine for our instruction. By the first wee learne to labour in cutting off the vnlawfull desires of sinne: by the second, to mourne with sighes and groanes for our sinnes: by the third to mortifie the pleasures of the flesh: by the fourth, to bee crucified vnto the world: by the fift, to haue our hearts wounded with a daily remembrance of his vnspeakeable loue.

3 The holy man Iob suffered as great tryals and troubles (we thinke) as great might be, but for all that, Christs were greater: for looke wee into his whole life,

life, see we therein euery age, goe we to euery place where he was conuersant, nay, take we a view of his sacred person, and therein see we euery part suffering. Euery age: in his infancy how colde and hard was his cradle at Bethlehem? how busie was hee with the Doctors in the Temple? To come to further yeares, what hatred did he endure most vndeseruedly of the Iewes, euen hatred vnto the death. Euery place: he suffered hunger in the Desart, resistance in the Temple, sorrow in the garden, contumelies in the iudgement hall, and crucifying it selfe without the City. Euery part: his eyes suffered teares, his eares reproches, his taste suffered gall, his head pricking of thornes, his hands, the piercing of nayles, his whole body is sacrificed as an offering for sinne.

Mat. 10,25. Now there is no reason that the seruant should be aboue the maister. when Ionathans armour-

1 Sam, 14,7 bearer saw his maister goe vp to the hard and steepy rockes, hee told him he would goe with him: when

when we see our Ionathan go before vs in trauailes and labours suffered for vs, should we not bee emboldned to endure labours, though no way answerable vnto his, yet such as are agreeable with the condition of our life, seeing we are going into the land of promise, by the desart of this world?

4 Strange it was, that Dauid a man after Gods own hart, as the scripture speaketh, should bee so much afflicted as hee was. Strange it was, that Daniel, a man beloued of God (as the Angell told him) should be cast into the Lyons den. Strange it was, I say, that these of all others should be so much in labors and trauailes of the worlde, as they were. But considering that the life of man is but as the dayes which go before the Sabboth of rest, we do the lesse maruaile.

we see the Son of God himselfe treading the wine-presse alone, and a man full of labours, as the Prophet speaketh. we see his dearest friends in the world,

Psal. 142.2

Dan. 9, 23.

Esay 53,3.

his owne Apostles, yea the blessed Virgin her selfe found this life no other but a state subiect to many & great sorrowes. What should we otherwise thinke of it saith one? Tota vita Christiani hominis secundum Euangelium, Crux & martyrium. All the life of a Christian man, according vnto the Gospell, is no other but a Crosse and Martyrdome. This Martyrdome (saith Isidore,) is two-fold: the one, In aperta passione in open suffering: the other, In occulta virtute, in inwarde or hidden vertue, that is, in a minde ready to suffer.

Isid. Eli. lib. 7. ca.

But how is it, saith S. Austen, that Christ cals those that labour, to refresh them? How is his yoake sweete, when hee cals from rest to labour, and sendes those that are at quiet to worke in his vineyard? The rest that he giues (saith the same Father) is spirituall: Iohn is banished into Pathmos, but Iohn heares melody from heauen.

Gen. 2, 15. 5 Besides these spirituall labours, we know Adam in the time

time of innocency laboured, and that God hath made nothing to be idle, that he will haue no Ciphers in his Arithmiticke, or slothfull seruants in his vineyard. Euery thing in nature doth accomplish his end by a kinde of motion, and therefore much more man of all other, who by slothfulnesse doth become a very burthen of the earth. For in this vice, wit, vnderstanding, and all honest endeuours lye buried, as it were in a loathsome Sepulcher, from whence ariseth the vnsauorie smell of corrupt manners. In that Christ our Sauiour called Peter & Andrew while they were fishing, Iames & Iohn while they were mending their nets we may gather how he liked of labor, and thought them fit for a laborious profession. Homo natus ad laborē, man is said to be borne to labor, and therefore not to rest while he is here. Man goeth forth vnto his labour, vntil the euening, saieth Dauid.

Scipio banished all idle sauldiours and vnprofitable people

from his Campe: hee found it true by experience in the course & continuance of his wars, which the Romanes had with them of Carthage, that whilest they had enmities in Affricke, they knew not what vices meant in Rome. The Christian mans life, as it should of all others be farre from vice, so withall should it be from this slothfulnesse, which is the
2. Th. 3;10. cause of vice. It was the Apostles rule, If any would not labour, he should not eate.

6 Now betweene these two, to wit, the labours of the minde and body, we see that wee must frame our selues for the time of our continuance here, to be euermore in labours. We haue set our hand to the plough, and in the first place let vs take care of all other things, that Gods husbandry goe forward well with vs, howsoeuer the world go. This is the difference betweene the labours of the righteous, & theirs, who weary themselues in the
Psal. 34,19 way of vanity. When the Prophet speakes of trouble, which the

the godly shall haue, hee speakes of deliuerance, The Lord deliuereth them (saith he) out of all: but of the other he speakes after this manner, Great miseries remaine for the vngodly, and there is no mention at all made of their deliuerance, when he speakes of sensuall men, he saith, Non sunt in laboribus, what was the sequell? Ideo superbia tenuit eos. Non sunt in laboribus hominū, (saith one) at erunt in laboribus Dæmonū, which are worser labours hereafter. Psal. 73,18

7 Wherefore when the labors and sorrowes of this transitory life greeue vs, we may thinke of deliuerance, and of our arriuall to that place where no labours and sorrowes are. The husbandman (saith S. Iames) waits for the fruites of the earth, & shoulde not we waite for the fruites of heauen? We see Merchants for gaine, Souldiors for triumph, to put themselues into many dāgers, and yet neyther doth the Merchant alwaies compasse his gaine, nor the souldior alwaies triumph, put case they do, yet are they

they not long to enioy either. If the earthly Souldiour doe this, what should the heauenly Souldiour do? It falleth out otherwise in our labours the gaine is certain, the triumph euerlasting: Quodlibet opus (saith S. Ierome) leue fieri solet, cum eius præmium cogitatur, Euery worke is made light, when the reward of the same worke is thought vpon.

But heere is a reward so great that it cannot bee measured: so precious, that it cannot be valued: so permanent, that no time can diminish it. Let vs call to minde, how sweete freedome is after a time of bondage. It is said of the faithful, that they shal sit with Abraham, & sitting presupposeth rest.

The state of happinesse to come, is called in the Reuelation, The Supper of the Lambe. The Supper, and so the last refection after the labours of the day. Trauailers hauing but sorry blage at their first baite in their iourney, are wont to say, well, The best is we shall sup at another place. So when

Apoc. 19. 9.

when we perceiue wee haue not much reſt heere, we may ſay, wee ſhall come one day where the entertainement will be better. God knowes what is fitteſt for paſſengers, labour in the way, reſt at the end of the way: it was the ſentence of Almighty God, the woman ſhould haue labour in the fruite of the wombe, the man labour in the fruite of the earth.

8 Though Ioſeph ſpake a little harply to his brethren, and made them for a time to trauaile to and fro, yet he loued them neuer the worſe. But theſe trauels and ſorrowes (will ſome ſay) are ſurely hurtfull vnto men. Ri. Cyrus was not of that opinion, when for a punishment to the people of Sardis, he commanded them to ſpend their time in gaming and feaſtings, whereas the coutrary hath the contrary effect. Gen. 42. 7.

9 To draw to a concluſion, hauing giuen our names vnto Chriſt it remaineth that we looke for labour: to them aſſigneth hee the Crowne, who fight the battell. When we ſuffer and endure

trauailes in the world for righte-
ousnesse sake, it sheweth that we
are vnder Christs Standard:
our watch word is, Bee constant
vnto the end. It makes men suf-
fer the more patiently, when they
see others suffer before them, but
most of all Christians, who be-
hold Christ suffering before thē,
and for them. Is it meet that thy
seruant should liue in pleasure,
when thou art full of toile and
trauaile? Is it fit that he should
lye at ease, and thou sweat in la-
bors? what reason is it then, O
man, that seeing the Lord Iesus
who is so farre aboue all earthly
Monarks, as the greatest Lord
is aboue his meanest seruant:
Is it meete that hee who is not
onely thy maister, but thy ma-
ker, should passe his time in con-
tinuall trauaile and thou in con-
tinuall ease? Heathen men were
wont to say, that the Ants who
liue and trauaile, and make pro-
uision together, and haue no law
(as S. Ambrose speaketh) to cō-
mand them, do shew men how to
become fit members of a Com-
mon-

mon-wealth. But the care indeed of holy men, who were euer watchfull, prouident, & industrious, doth teach vs to become fit members in that mysticall body, which is heere onely militant in grace, but shall one day be triumphant in glory.

For it is saide vnto that laborious seruant, O thou good seruant, thou hast beene faithfull ouer little, I will make thee ruler ouer much: enter thou into the ioy of thy Lord. Mat. 25 25.

Thus wee see Christ in labours and trauailes of the world: Iob in fasting and sacrificing, while his Children are banqueting. Iob 1, 5.

15 CHAP.

CHAP. 11.

What we learne by Christs teaching the multitude, and his actions before he taught.

IN these wordes or after this maner dooth the Prophet Dauid speak vnto God. Exsurge Domine in præcepto quod mandasti: arise Lord in the iudgment or precept thou hast commanded: in which speech to God, the Prophet prayes that GOD would take humane forme, and performe the lawes himselfe did command. This did our Sauiour performe: In the first place, let vs a little consider what these lawes were. Psal. 7, 6.

Come we vnto his first Sermon vpon the Mount, which if we deuoutly consider, saith S. Austen,

Austen, wee shall finde therein contained whatsoeuer dooth appertaine to the perfection of a Christian life: there see that pouerty which at one stroke doeth cut downe by the root all the solicitous desires of earthly things: there see that meeknesse, that doth vtterly exclude all hatred & contention amongst men: there sæ those teares that do rebaptize the sorrowfull & repentant soule: there see that hunger and thirst which doth bring euerlasting saciety: there see that mercy that is euer helpfull to the necessity of men, and shall also receiue mercy from God: there see that peace that causeth all concord and vnity amongst the faithfull members of Christ Iesus. Last of all, there see that patience that lifteth man aboue the starres of heauen, to whom these misty clouds of this inferiour region & stormes here beneath, are as it were vnder his feete: in all these Christ our Sauiour speaketh comfortably, proposing in euery one blessednesse.

Aug. in ser. in mon.

2 To proceed with his forme of teaching: it was Tanquam habens potestatem, as one that had power and authority to pierce the very heart, as may appeare by those words, But I say vnto you: he spake as one that hadde power to command and enioyne a duty to the heart. who could looke into man but the maker of man? Or who could enioyne a law to mens thoughts, but hee which knew their thoughts? The Iewes thinke that onely a false oath was vnlawfull. Christ will not haue them sweare at al: Let your communication bee ναὶ, ναὶ, οὒ, οὔ, yea, yea, nay, nay: whereupon S. Basil saith, Yea in speech, and yea in heart: nay in speech, and nay in heart. Being asked of the Pharisies whether it were lawfull for a man to put away his wife for euery cause: they could soone haue answered him themselues out of Moses Law, concerning the giuing a bill of diuorce: but our Sauiour sheweth the original, that

Mat.7,27. Mat.5,28. Mat.5,37. Math. 9,7.

that this was permitted onely by reason of the hardnes of their hearts, and therefore openeth the matter vnto his Disciples, and setteth downe as it were a full determination of this doubt that he who putteth away his wife (except it be for fornication) and marrieth another, committeth adultery: and S. Paul so taketh it without further scruple: The woman is bound vnto the man so long as the man liueth. By the Law of coueting, the Iewes vnderstood the outward signes. Non concupiſces, id eſt, ſigna concupiſcentis non facies: thou ſhalt not couet, that is, thou ſhalt not doe the ſignes of him that coueteth. Christ tels them there was more required in this law then so: for why, not onely the outward, but also the inwarde man must concurre in the obseruation of the same, and therefore the very intention of the minde was to answere the default in Gods Consistory.

But whence had our Sauiour this authority of teaching, to moue

moue all that heard him? First, from a prof. und habite of heauenly wisedome: next, from a most sincere manner of his life, this moued all that heard him.

2 To wade deeper into his doctrine, (which was all along liuely, graue, and full of maiesty) the Euangelists themselues doe sufficiently declare and manifest as much, according to that reply of the messengers sent from the High-Priests, Neuer man spake as this man spea es: or that of S. Peter, Tu Domine habes verba vitæ, Lord thou hast the wo. ds of life.

Iohn 7, 45.

Iohn 6, 68.

For the subiect of his first doctrine, it was pœnitentiam agite, & credite Euangelio, Repent and beleeue the Gospell. Iohn also prepareth the way, hee preacheth repentance, as if repentance were the way to come to Christ. Repentance makes vs finde the disease, and finding the disease; wee runne vnto the Physitian. Repentance makes vs feele the burthen, and when we feele the burthen, wee flye vnto him that can ease

Mark. 1, 15.

case vs: Repentance makes vs accuse our selues, and if wee accuse our selues here, saith S. Austen, Sathan shall haue nothing to accuse vs of hereafter. Iohn preached health, Christ brought health Iohn was a light, and a light is necessary before day. Iohn was a voice, and the voice goeth before the word, the voice vanisheth, the word abideth for euer.

4 As Iohn taught repentance, so Christ also taught the same, to shew that this is necessary doctrine for the state of man, who by repentance should oft-times commune with himselfe, debating Gods cause against himselfe, and his owne cause with the mercy of God. Genus mortis est (saith S. Austen) sine pœnitentia viuere, a kinde of death it is to liue without repentance. Ahab thought Elias 3. his prophecyings did but trouble him, as many thinke of the doctrine of repentance: but he found, and they shall finde, it will bee their owne sinnes that at the last shall trou- 1 Reg. 18, 17.

ble

ble them, vnlesse they repent.

5 But to go forward, as his doctrine in this his calling of sinners to repentance, was most peaceable, so it was also easie, plaine, and perspicuous, euen when he treated of the profoundest mysteries: wherein hee vsed neither pompe nor pride of affected eloquence, yet was it ponderous, without eyther feare, flattery, or by discourses mixed with gall and bitternesse: this plaine & perspicuous manner of speech bare with it a maiesty declaring from whom it came, manifested in that, hoc fac, & vives, do this, & thou shalt liue.

He disanulled not the law of Moses. but rather ratified the same: that, speaking of the Circumcision of the flesh, which was the signe: he, of the Circumcision of the heart, which was the thing signified: in al which there was a powerfull operation, as the Disciples reasoned, Did not our hearts burne while hee opened the Scriptures? Luk. 24, 32.

In this his teaching, hee vsed Para-

Parables, a forme of instruction taken (saith S. Ierome) from resembling one thing by another, which by a thing knowne is wont to draw the hearers vnto a more plaine vnderstanding of things vnknowne vnto them: notwithstanding vnto the peruerse, more intricate and mysticall, according to that in S. Mathew, Vnto you it is giuen to know the mysteries of the Kingdome of heauen, but vnto others in Parables. Mat. 13, 11.

6 This one thing wee may withall learne for our Christian obseruation, that Christs actions were euery way answerable vnto his doctrine: his words preached holinesse of life, his workes preached the same: Cœpit facere & docere (saith S. Luke) hee began to do and teach: a long way by precepts, is by example oftentimes made short and easie. He fulfilled in his own person whatsoeuer hee taught others to doe, that in him the world might haue a light, both of good teaching and good following. Acts 1, 1.

7 For

7 For the application hereof, we may obserue by this his teaching: first, that he was the very Prophet, whom God hadde promised by Moses to raise, who all should heare, and hearing follow.

Deut. 28.

Wee often maruaile at their hardnesse of heart, who hauing Christ among them, comming as he ought to come, according to all the Prophets of old, their eares were so dull they woulde not heare him, their eyes so blind they would not see him. In the next place, we may consider that Iesus Christ is the same for euer: many Christians woulde haue beene glad, if it had pleased God, to haue beene present with those eye-witnesses, in beholding their Redeemer. For what a ioy would the very beholding of him haue offered the beholders, his venerable countenance, his graceful behauiour, and to haue heard his most admirable manner of exhortation? which would haue made a Christian soule to dissolue it selfe, as it were into teares

teates of ioy, to haue seene the light of his countenance, and to haue heard his admirable maner of exhortation.

8 But hearing is not all, for when Christ saide, Beati qui audiunt, blessed are they that heare, hee had not so soone done, but there was some-what more behinde, which was an & custodiunt, that is, a keeping of those instructions that they heard: to shew that the scope of his teaching was not to haue his auditors to heare onely or admire, but to keepe and follow: not to discourse, but to practise: for hee shewes that hearing, keeping, and blessing go together. Luc. 11, 27. Luc. 11, 28.

In the law, were those cleane sacrifices that did chew the cud onely? no, they must chew the cud, and diuide the hoofe. Christ saieth of Mary that heard the word, Mary hath chosen the good part: Hearing is but a part. When the Prophet speakes of the Testimonies of Gods law, he addeth this, In custodiendo merces Le. 11, 4, 5. Psal. 19, 11.

merces magna, in keeping of them there is great reward: hee doeth not say, in audiendo, in onely hearing. The promises of saluation in holy Scriptures are not so much laide forth to the hearers, as to the doers of the will of God their heauenly Father. It was his owne practise, who was the naturall Sonne of God: it ought to bee ours, who are the sonnes of God by grace, to doe the will of our Father.

Thus as he ioyned in one, doing and teaching, so should wee, beleeuing and following that so a right faith and a Christian life, which are as it were coupled together, we should in no case seuer: You know these things, happy are you if you do them. Whatsoeuer we professe, wee must not thinke to come to heauen by doing nothing worthy of our Christian calling. It is true (saith S. Bernard) of good workes, that they are not causa regnandi, the cause of reigning, yet are they, via ad regnum, the way to the kingdom.

Bernard. in Cant. ser. 22

Chap.

CHAP. 12.

What wee learne by Christs example in visiting the sicke, feeding the hungry, and curing all that came vnto him.

WHether it were to behold our Sauiours myracles, as the people, Iohn 6, 2. Or to be cured of their corporall maladies, as the multitude, Luk. 9, 17. or desire to commune with him, as Nichodemus, Iohn 3, 2. or of an affection to see him, of who so great fame went abroad, as Zacheus came, Luk. 19, 3. whether for those causes or any other, it was, that a company of people altogether came flocking after our Sauiour in great abundance. As when some skilfull Physitian

merces magna, in keeping of them there is great reward: hee doeth not say, in audiendo, in onely hearing. The promises of saluation in holy Scriptures are not so much laide forth to the hearers, as to the doers of the will of God their heauenly Father. It was his owne practise, who was the naturall Sonne of God: it ought to bee ours, who are the sonnes of God by grace, to doe the will of our Father.

Thus as he ioyned in one, doing and teaching, so should wee, beleeuing and following that so a right faith and a Christian life, which are as it were coupled together, we should in no case seuer: You know these things, happy are you if you do them. Whatsoeuer we professe, wee must not thinke to come to heauen by doing nothing worthy of our Christian calling. It is true (saith S. Bernard) of good workes, that they are not causa regnandi, the cause of reigning, yet are they, via ad regnum, the way to the kingdom.

Bernard. in Cant. ser. 22

Chap.

CHAP. 12.

What wee learne by Christs example in visiting the sicke, feeding the hungry, and curing all that came vnto him.

Whether it were to behold our Sauiours myracles, as the people, Iohn 6, 2. Or to be cured of their corporall maladies, as the multitude, Luk. 9, 17. or of desire to commune with him, as Nichodemus, Iohn 3, 2. or of an affection to see him, of whō so great fame went abroad, as Zachæus came, Luk. 19, 3. whether for those causes or any other, so it was, that a company of people altogether came flocking after our Sauiour in great abundance. As when some skilfull Physitian

Phyſition repaireth to any populous City, the diſeaſed of all other draw vnto him: ſo came they vnto Chriſt who was able not onely to cure their ſicke bodies, but euen to raiſe to life againe their ſicke, yea their dead ſoules to the life of grace; ſhewing that he would not the death of a ſinner, that came to dye for ſinners.

Magdeb. cent. 1.

2 Ancient and latter records make mention of an Epiſtle ſent by Lentulus the Proconſull vnto the States and Senate of Rome, in which he tels them of one Jeſus, who appeared in Jury, going about, doing good, and healing all of what infirmity ſoeuer they were taken.

Iulian the Apoſtata himſelfe confeſſed thus much of him, Indeed (ſaith he) he cured certaine blinde men, and recouered ſome few that were diſeaſed in body: yea Iulian, and that was enough to haue made thee ſee him to bee the Son of God, hadſt thou not been obſtinately blind. For was it euer heard ſince the beginning

of

of the world, that any gaue sight vnto men borne blinde, except Christ the redeemer of the world. The great power hee shewed in healing onely by his worde, the diseases of the body, might haue moued thee to beleeue on him for the health and welfare of thy soule See him, Iulian, doing such workes, and if for no other cause, yet beleeue him for his workes sake. The Centurion had authority ouer his Souldiours, if hee saide to one; goe, hee goeth, to another, come, hee came: Christs authority was as absolute ouer all diseases: if he saide goe, they departed: if come, they obeyed, but chiefely was he wont to command them to depart and not onely diseases, but euen his authority was the same ouer the Diuels themselues, whom hee cast out, bringing many tormented creatures into their right mindes againe.

John 9, 32.

John 14, 11.

Math. 8, 9.

Math. 8, 32. Luc. 8, 20. Mar. 5, 8.

3 Well did our Sauiour Christ compare himselfe vnto a Physition, and so was hee: for there was no disease so desperate,

rate, but he could salue it. Hee wrought many cures, but when he cured the soule of man, hee wrought a cure indeed, for the effecting whereof, hee vsed diuers kindes of medicines which hee tooke himselfe. The first, by diet, when hee fasted forty daies and forty nights. The second, by Electuary, when hee gaue his most precious body and blood in his last supper. The third, by sweat, at his agony in the garden. The fourth, by plaister, when his face was spetted on by the Iewes. The fift, by potion, when hee tasted vineger mixed with gall. The sixt, by letting of blood, whē his hands and feet were pierced: yea, when his heart-veine was stricken, his side goared with the speare. Heere was a cure of all cures, which all the Galenists in the world may admire with reuerence, and become his Patients, who was such a Physitian of soules.

Math. 4, 1.
Mat. 26, 26.
Luc. 22, 42.
Mat. 15, 65.
Iohn 19, 29.
Luc. 23.
Iohn 19, 34

A strange kinde of prescription it was hee enioyned some of his patients, Beholde, thou art made

Iohn 5, 14.

made whole, sinne no more, least a worse thing come vnto thee. This is the good diet for the time to come, which hee and thou must vse, because the relapse is woont to proue dangerous vnto death.

4 But to consider a little farther Christs taking pitty and compassion vpon the miserable: when some earthly King will visite his subiects, and people vnder him, they all by way of gratulation bring him presents, and offer the best gifts they can deuise: but when the King of heauen came to visite his people, they bring him in beds (saith the Euangelists) all that were diseased: those were Christs presents, and he tooke them in good part too, when they were presented vnto him. It is said of Dauid, that all who were indebted, distressed or of a sorrowful mind, came vnto him. When wee come vnto Christ we come vnto him, to whom Dauid himselfe came when hee was distressed. The blinde man threw off his sorry cloake to runne to Christ. The

Mar.2,4. Math.9,2. Luc.5,19.

1 Sam.22,2

Mar.10,50.

Luc,7,6. Mar.7,34. Centurion comes for his sicke seruant: it was a thing commendable, to haue a care of his seruant in time of his sicknesse.

Mar.7,43. A man that was deafe and dumbe is brought vnto him, Christ openeth his eares, loseth his tongue, shewing him the best vse thereof, Goe, and giue glory vnto God.

Mar.1,40. Math.8,2. When the Leaper came vnto him, and saide, Lord, if thou wilt, thou canst make me cleane: Why Leaper? hadst thou come neere any of the Pharisies, there was no other to be looked for, but Away, thou maist not approch towards the Congregation, I will in no case touch thee, Leaper, thou art vncleane. what doth Christ? hee gently stretcheth out his hand, which was liberality against the couetous, which was humility against the proud, which was pittie against the enuious, and last of all, powerfull against the incredulous.

When the Physitian recouers the sicke, who hath the benefite, the sicke party, or the Physitian? The Centurion thought

Christs

Christs word was enough: and this Leaper, that his will was enough: how willing he was to do good, we may see in that whē the sicke were not able to come vnto him, he went himselfe to visite them, as hee did to Peters wiues mother, and the Rulers daughter. Mat. 8, 14. Math. 9, 25.

5 Amongst other workes of mercy, his deliuering those who were possessed of Diuels was most admirable, and none knew the benefit thereof better then those who were partakers of this benefit. The euill Spirits cry out: Iesus, thou Sonne of God, what haue wee to doe with thee? Sure indeed, they had nothing to do with Christ, but Christ had to do with them, to wit, to cast them out from men into the Swine. Questionlesse (saith S. Austen) vnlesse men did liue like Swine, Sathan could neuer enter into them. There are in vs (saith Cassianus) many euill spirits, which we beseech him daily to cast out as the spirit of pride, the spirit of fornication, and such Mark. 5, 8. Luc. 8, 29. Math. 8, 32. Cass. de spir.

Luc.7,38. other. Christ cast out seauen Di-
uels out of Mary Magdalen, and
so many foule vices (as 1. pride:
2. couetousnesse. 3. Luxury: 4.
envy: 5. wrath: 6. incontinency:
Luc.8,2. 7. sloth:) doth his grace daily
cast out from vs, and still hee is
casting forth euill spirits.

6 Another testimony of his
most louing affection toward the
Mar.8,2. sonnes of men, was his often re-
Mat.15,32 freshing the hungry: for he would
not send them away without re-
freshing, and specially in the wil-
dernesse, a place otherwise farre
vnfit to procure food for a multi-
tude, and therefore hee saide,
σπλαγχνίζομαι, misereor, I
haue compassion, yea the bowels
of compassion: this he spake whē
the people had now farre to goe,
and therefore without releefe
might haue fainted by the way.
By all that which hath bēn laid
downe, the nature of the Sonne
of God is discouered vnto vs,
how much hee tendreth mans
welfare and specially how ready
he is to be helpfull to all distres-
sed

sed persons, what infirmity soeuer they haue.

7 Hence wee learne, first of all to acknowledge his goodnes: secondarily, to haue recourse vnto him in time of nede, & thirdly, to be mercifull vnto others by his example who hath ben mercifull vnto vs. Nazianzen in his Oration, De pauperibus amandis saith, quam dissimiles Deo sunt Tyranni. it may be truely saide, how vnlike to the Sonne of God are vnmercifull men?

The Apostles of our Lord saw by his deede, and heard by his doctrine how much he would haue them respect the necessity of the miserable. Beati misericordes, Blessed are the mercifull (saieth he) and if he say blessed, they are blessed indeed. It shall be saide vnto those naked clothers, Come receiue the Kingdome prepared for you. The holy Ghost compares our deeds of charity vnto seede sowne, they that sowe plentifully, that is, do giue plentifully. Now we know that after sowing, in time comes the haruest, & when

Luc. 6, 36.

Math. 5, 8.

Math. 25, 35

Gal. 6, 7.

the haruest comes there are many for one, and the husbandmans sowing is recompenced: keepe our seed by vs, it will corrupt: cast it foorth, we shall haue encrease. By this, here is a kinde of giuing which may be called gaining.

Luc. 12.20. The rich man in the Gospel, cared for filling his barnes, the Scripture calleth him fole, he neuer cared for filling the best barnes, to wit, the bellies of the poore.

We may not thinke (saith S. Chrysostome) that GOD made rich men for the profite of the poore, but God made the poore for the profite of the rich: Make you friends (saith the Scripture) Luc. 16. of wicked mammon, as if rich men should one day finde that the poore were their best friendes, when they come to bee receiued into euerlasting habitations: for God (saith Gregory Nisen) seemeth for to make them Porters Luc. 19.23. of heauen, Abraham and Lazarus, rich and poore, both together by the grace of God, and heed taken in

in time, shall reioyce together in the kingdome of heauen.

what more praise-worthy in a Christian man then where God hath blessed, industry gathered, and frugality saued, there by charitable deeds of mercy, to pitty the distressed case of others, seeing Christ accounteth this as done vnto himselfe? When I was hungry, you fed mee: if this may not moue vs to be charitable and shew mercy, good Lord what may? whence is it (saieth Nazianzene in the place before mentioned) that we liue, that wee know God, that we looke for another world, and ioyes in the same? who hath granted vs to looke vp & behold the Heauens, the circle of the Moone, the multitude of the Starrs? who hath giuen vs the course of times and seasons, the spacious ayre, the showers, fruites, meates mansions, lawes, ordinances to containe vs within the bondes of ciuill society? who hath giuen vs landes, hereditaments, cattell, goodes, possessions: but

Math. 25, 35

Nazian. de pauper. amãdis.

euen he who would haue vs mercifull vnto others, as himselfe hath beene mercifull vnto vs? And therefore to conclude with the same Father: O man, giue somewhat vnto man, nay, giue something vnto God: then shall he say, whatsoeuer you did to these, you did it vnto me. He hath dispersed, Psalme 112. saith the Psalme, and giuen vnto the poore, his righteousnes abideth for euer: consider not so much what is dispersed, as see what abideth for euer.

CHAP.

CHAP. 13.

What we learne both by the great meekenes of our Lord Iesus, in bearing reproches of the world, and by his peaceable conuersation in the same.

IN time of distresse in Egypt, the people cryed vpon Pharaoh, Pharaoh saide vnto the people, Go to Ioseph, and what he saith vnto you do it: in our discomforts of this world let vs goe vnto Christ, he by his example and precepts will shew vs what we should do: by his example, for when he wrought myracles, it was said he was a sorcerer, when he cast out diuels, that he casteth them out by Belzebub, the Prince of the diuels: when he sought the

Gen. 4. 55

John 8, 48. John 5, 14.

Luc. 23, 14. sauing of soules, hee was holde a Seducer: when he receiued sinners, he was their fauourer: whē he healed the sicke, he was a breaker of the Sabboth: in a worde, while he was seeking to saue thē, they ceased not to maligne him, according to that of the Prophet, They rendred me euill for good, and hatred for my good will, and yet he was patient: so then we must learne by his example, how to beare the contumelies of this world, with a calme & quiet minde. We must learne it also by his precepts, who willed his disciples to learn of him to be humble and meeke, who pronounceth them blessed, that endured to bee reuiled and to bee spoken euill of for his names sake, and prescribeth a soueraigne medicine against all aduersities incident to the life of man, saying, In your patience possesse your soules.

Iohn 10, 16.

Mat. 27, 65.

Psal. 35, 12.

Math. 11, 29.

Math. 5, 11.

Luc. 21, 19

In going ouer the life of the Son of God, what else doe wee but finde it a life of continuall suffering, and not only that, but of milde suffering? for hee was

Esay 53.

(saith

(saith the Prophet Esay) as a Lambe before the shearer, as a lamb that opened not his mouth before the shearer. For behold we him in his passion, there shall we finde his eyes full of teares, his mouth full of gall, his eares full of contumelies, his head full of thornes, his heart full of sorrowes, and amidst all, himselfe praying for his persecutors. At this time he is derided, He saued others, himselfe hee cannot saue: nay, had he saued himselfe hee had not saued others, & because he would saue others, hee would not saue himselfe. Againe, they sayd vnto him, Come downe from the Crosse, if thou bee the Sonne of God: whence saith Gregory, Si tunc descendisset, nimi u insultantibus cedens, virtutem patientiæ non ostendisset, &c. If Christ whē he was reproched, hadde come downe from the Crosse, giuing place to those that insulted ouer him, where had the vertue of patience beene? we see he expecteth a while, suffereth reproches and derisions that were offered him,

and

and he that wold not come from the Crosse, rose vp from the Sepulcher, and that was a greater matter to rise from the Sepulcher, then to come downe from the Crosse, to destroy death by rising, then to saue life by descending. Of which patience, S. Cyprian saith, Oh, how mildely did he giue place to his persecutors? How quietly bare hee reproches offered? He was crowned with thornes, to crown Martyrs with glory: he was fed with gall, to giue vs Manna from heauen: he was loaden with reproches, to free vs from blame.

Cyprian. De bono patientiæ.

We reade in S. Luke, that when his Disciples would haue had him called for fire from heauen, as Elias did, he answered them meekely, Nescitis cuius estis spiritus, you know not of what spirit you are, whether of that in the Law, which required severity, or of this of the Gospell, which would haue mercy. And in the Gospell by S. Iohn that albeit the people were a little before ready to stone him, yet againe by

Luc 9, 54.

Iohn 11, 8.

and

and by hee goes to teach and in-
ſtruct them, as if hee had cleane
forgot all the wrong they did in-
tend againſt him.

If euer we call our beſt atten-
tion to obſerue, then let vs doe it
in obſeruing the patience of
Chriſt, in bearing the reproches
of this world: to ſuffer we muſt
be content, it was his caſe that
now ſittes at the right hand of
God in heauen. Patience, ſaith
S. Ambroſe) it is like Rebecca,
who willed Iacob to endure a lit-
tle his brothers wrath, when the
ſtorme is blowne ouer, all will
be well.

Many examples wee haue,
(ſaith S. Iames) of ſuffering: take
ſaith hee, the Prophets for an ex-
ample. Though Moſes did often
intreate for the people, yet the
people did ſting him with their
tongues: what came of it? the
people a little after were ſtung
with the tongues of fiery Ser-
pents Ioſeph, (ſaith S. Ambroſe)
had two great troubles at once,
the one of temptation, the other
of calumniation: the temptation
he

Iohn 11, 8.

Iam. 5, 10.

Numb. 21, 5

he ouercame, the calumniation did a while sticke by him, vntill his cause was knowne, and then his disgrace was turnd into glory: Dauid endures Shemei his cursing, Dauid bethinkes himselfe if this were not a chastisement of God.

Fulgentius a reuerend Prelate, being much iniured by certaine Arrians, when hee was aduised to conuent those malicious men before the Magistrate, No, saith he, I referre my cause to another Tribunall. Tertullian sheweth how the Christians bare with admirable patience al reproches: and S. Cyprian saith, that they made their prayers, that those who did persecute them here for a time, might reioyce with them hereafter.

Thus after the example of the Sonne of God, and of all the seruants of God in all ages, wee learne patiently to endure the hard vsage of this world.

Though the Sea rage, and the waues beate against the Rock, they hurt not the Rocke, but are them-

themselues turned into freath. They that write of the heard Dyanton, say, though you throw water neuer so oft vpon it, you shall notwithstanding neuer finde it dry: the waters of tribulation may be powred out vpon the patient, for all that, they are euermore the same. A Christian beeing asked what fruite hee had by Christ: Is not this fruite saide he, not to be moued at your reproches? In cases of this nature, we must referre all to God: Si tu tacueris, Deus loquitur, If thou hold thy peace, God speakes for thee, and if God speake for vs, it is better then we can speake for our selues. Dauid saith, Obmutui quia tu fecisti, I helde my peace, for it was thy doing Psal. 39.

God remoue enuy from the mindes of Christians, for it is a diabolical vice, and sendeth forth her arrowes, euen bitter words, but patience is like a priuie coat, that makes these arrowes recoyle, and euen to hurt those who did intend hurt to others, which are the enuious. The Prophet

Dauid likens these to the Aspe, a beast that is but ill sighted, yet quicke of hearing: weake, yet full of poyson: wherefore as I saide, God remoue enuy from Christians: the godly are amongst the enuious as Lot amongst the Sodomites, as Sampson amongst the Philistims.

Trees well rooted, endure all stormes, the fortresse may be assaulted but not wonne or yeilded ouer: constant mindes haue many tryals, but they are armed to endure all. Bene fidi conscius (sayeth S. Ambrose) A good conscience at home is not much mued at vniust contumelies abroade: by the same fire the gold is purified, and the drosse reiected: by the same winde the good graine is cleansed and the chaffe is scattered: by the same Sunne the clay is stiffened, & the wax melted: by the same affliction the dissolute are hardened, and the godly are more instructed.

We cannot giue better proofe how wee haue profited in the schoole of Christ, then by taking

all

all the aduersities of this worlde in good part. The three Children walked vp and downe in the fiery flames praysing God: the refuge of the righteous man is, Lord, whom haue I in heauen but thee? Truth (saith Tertullian) is a stranger in earth where it hath many enemies & but few friends. Iacob blessing the Sonnes of Ioseph, he blessed them with a cros: the greatest blessing that euer came vnto the world, came by a crosse, and there is no blessing in the world without a crosse, I meane some aduersity of this life. When the Maister of the house is called Belsebub, why complainest thou? Let God be God, and do as beseemes him, in bringing vs vnto his Kingdome

Dan. 3, 25.

Psal. 73, 25.

Last of all, consider the peaceable conuersation of Christ in this world: art thou mocked? so was he of Herods men of warre: art thou reuiled? so was he: doo false witnesse arise against thee? so did they against him: art thou betrayed? so was he by one of his owne Disciples, and steward of his

his temporalities: in all these it
Math.11,29 was saide, Learne of mee to bee
humble and meeke. Zachary saith,
Zach.9,9. Beholde, the King commeth in
meeke manner for his conuersa-
tion. When the blessed Virgine
began to expostulate with him
for losing himself (as she thought)
he mildely answered, that hee
must goe about his fathers busi-
nesse. When his Apostle S. Peter
drew out his sword, and strooke
off the eare of the high Priests
seruant, as parting the fray, hee
saith vnto him, Put vp thy sworde
into thy sheathe. In his last sup-
per, when hee was solicited to
name him that shold betray him,
he would not name him, for had
he named him, (saith Austen) it
is very likely Peter would haue
torne him with his teth. Merci-
full Lord how milde a demeanor
was this? His Apostles hearing
him tell of his departure from
Iohn 14.2. them, waxed sorrowfull, and
surely wel might they be sorrow-
full, in respect of the benefit they
enioyed by his presence: for if at
any time they were fearefull, hee
strength-

strengthned them: if ignorant, he instructed them: if mooued to wrath, he appeased them: when they were sorrowfull, he comforted them: so he governed them as a father, instructed them as a maister, counselled them as a friend, and in all he shewed them a patterne of mildenesse, and of a most peaceable conuersation, insomuch, that when it was saide of him, Hee receiueth sinners, Christ denied it not, but approues the deed by three Parables, and that it was the end of his coming to call sinners to repentance. Luc. 15, 1.

By all this we see how much it concerneth vs who of Christ are called Christians, to study to be quiet, and if it bee possible, as much as in vs lieth to liue peaceably with all men: which God of his mercy grant vs al grace to do, by the example of Christ Iesus, and in Christ Iesus: So be it.

Chap.

CHAP. 14.

Of the name of Iesus.

IEsus in Hebrew, is interpreted a Sauiour, a name (saith Eusebius) hadde in much honour amongst the old Patriarkes, and now attributed vnto the Sonne of God: a name brought from heauen by the Angell Gabriel: Vocabitur tibi nomen (saith Esay) quod os domini nominauit. Thou shalt bee called by a name ỽ the mouth of God ſ all giue: and wel might it come from heauen, from whence all blessednesse comes. Though in the olde Law, others had the appellation of this name, as Iosuah the sonne of Nun, & the high Priest which came forth with the people after their captiuity, yet hadde these their names no way comparable

Euseb lib. 1. cap 1.

Math 1,22. Esay 62,2.

Iosh. 1,1. Zach. 3 3.

to

to this of our Lord and Sauior: for they were onely Sauiours of the body but Christ was a Sauiour of soules: This new name, according to a new redemption. For those others to whom this name was giuen, they had it of men, at the time of their circumcision, this was giuen of GOD before the conception: in their names was included the sauing of a multitude of people from some worldly seruitude: but in this, of sauing all beleeuing people from their sinnes, Et vocabis nomen eius Iesum, and thou shalt call his name Iesus: wherein is expressed, & nominis impositio, & nominis ratio, the imposition, and the reason of his name: in the reason these foure thinges are to be obserued: 1. author operis ipse, he: 2. opus, saluabit, he shall saue: 3 conditio saluandorum, his people: 4. modus saluandi, the maner of sauing, a sauing from their sinnes. O sweete name, who is so deafe that his eares are not filled with ioy? who so dead, that hath not his senses raised vp with Math. 1, 21.

with delight, when he remembereth the message of the Angell, And thou shalt call his name Iesu?

Ber. in can. serm. 15.

This name Jesus (saith S. Bernard) it is hony in the mouth, harmony in the eare, melody in the heart. This name Jesus (saieth Anselme) is a name of comforting sinners, when they call vpon him, therefore hee himselfe saith, Iesus, esto mihi Iesus, Jesus, be my Jesus: this name is above all names: first, for that it was consecrated from everlasting: secondarily, for that it was given of God: thirdly, for that it was desired of the Patriarks: fourthly, for that it was foretold of the Prophets: fifthly, for that it was accomplished in the time of grace magnified of the Apostles, witnessed of the Martyrs, acknowledged and honoured shall it bee of all beleevers vnto the worlds end.

This name Jesus, it is compared vnto oyle, and oyle hath these properties, it suppleth, it cherisheth, it enlightneth, it maketh look chearfully: so doth this name

name of Iesus, it suppleth the hardnesse of our hearts, it cherisheth the weaknesse of our faith, it enlightneth the darkenesse of the soule, dispersing the foggy mists of discomfort, and it maketh man looke with a cheerefull countenance towards the throne of grace. Last of al, it is not only compared to an oyntment, but to an oyntment poured out: as if before, mercy came from God by drops, but since this name was giuen, mercy is poured out in abundance. Cant. 1, 3.

Our Lord in holy Scripture hath many diuine resemblances in names to expresse his nature, sometimes hee is called a Shepheard, for that hee watcheth his flocke: sometimes a Captaine, because he defendeth his army: a Prince, in that he gouerneth his people: a Light, because he illuminateth those that are in darknesse: a Doore, by which men do enter: a Rocke, vpon which they do build: but in briefe, this name Iesus includes all: for in this he shewes not so much what hee is in

in himselfe, as what he is to vs, seeing hee vouchsafeth to carry our benefit in his name.

2 This name Iesus, is a name of intercession: Whatsoeuer you aske the Father in my name: and therefore may that of the Prophet be remembred, Not vnto vs, Lord, not vnto vs, but vnto thy name giue the praise. If God did so much for Abraham, for Moses & Dauids sake, what shall he do for Iesus sake? This name Iesus is a name of power, for in this name the Apostles gaue strength vnto the weake, health vnto the sicke, and wrought many other great myracles. Domine quam admirandum est nomen tuum? Lord, how wonderfull is thy name in all the world?

This name Iesus, is a name of inuocation, not only in a time of distresse, while we are liuing to say with the blinde man, Iesu, thou sonne of Dauid, haue mercy vpon me: but with the blessed Martyr S. Steuen, in our last extremities when wee are dying, Domine Iesu, accipe spiritum meum,

Iohn 14, 13.

Psal. 115, 1.

Psalme 8, 1.

Luc. 18, 38.

Acts 7, 59.

um, Lord Iesus receiue my spi-
rit.

Last of all, this name Iesus is a name of remission of sinnes: your sinnes are forgiuen for his names sake, saith S. Iohn: now he will be as good as his Name, and so saue you from your sins. 1 Iohn 2, 12

3 But how is it that at the hearing of other names of God, as Elohim, Eloah, El, Eli, Elion, Iehouah, Iah, Adonai, Shaddai, Zebaoth, which signifie his essence, power, omnipotency, we are not so much moued? and at this name Iesus (the Apostle saith) euery knee shal bow, not onely the knees of our hart, (which at this name should bow and bend indeed) but euery knee? He that created the body, should haue reuerence of the body: the Apostle goeth further, saying, of things both in heauen and earth, and vnder the earth, Phil. 2. but why at this name of God aboue al other? because this name cost much, when it was bought by the bloud, by the honour, by the life of the Sonne of GOD himselfe, and it was written by-

on the Crosse ouer his head, Iesus, as the cause of his death and passion, quia Iesus, because hee was a Sauiour. Now seeing it cost such a price, we ought with all reuerence to be thankfull for it, he humbled himselfe in procuring it, and we therefore in receiuing it. Iesus, a Sauiour, therefore God: Christ annointed, and so the holy one of God. Iesus in Hebrew for the Iewes, Christ in Greeke for the Gentiles: Iesus to saue sinners, and Christ in respect of vs all to kill sinne. (saith Bonauentura.) It is the property of a Sauiour, first, to encounter with the enemy: secondly, to helpe with counsaile: thirdly, to giue strength: fourthly, not to saue once but still: fiftly, not one, but many: sixtly, not for a time, but for euer: al which our Lord Iesus fully accomplished.

Isid. Etym. li. 7. Cap. 7.

And sure, most conuenient was it, that he who came to saue sinners, should haue a name answerable thereunto. For names (saith Isidore) were giuen of old, ac-

according vnto the properties of the person named. And therefore Abraham was so named, because he should be the Father of many nations. Esau rough, because such were his manners, actions, and conditions. Abiihahar, brother of mourning, because such were his passions. Aristarchus a right and good Gouernour, who was companion to S. Paul. So to omit many other, we see names were giuen to expresse the principall properties of those who were named: and therefore this name Iesus, is a name of sauing: of which the Apostle saith, There is no other name giuen vnder Heauen, wherin we may be saued. This is hee of whom the blinde man saide, The man that is called Iesus. This is he of whom Festus saith, One Iesus. Yea Festus, this one Jesus was he that liues & reigns for euer.

1 Chr. 7, 10.
Acts 20, 4
Rom. 10, 9.
Acts 4, 12
Iohn 9, 1.
Acts 25, 26.

S. Luke saith, and they circumcised the child: the eight day, and called his name Iesus. The Childe, what humility was heere, when so high a Lord accepted so small

Luc. 2, 21.

a name? They called his name, not gaue him his name: it is of God, not of man, let God be reuerenced, let man tremble at it. Our Sauiours name is Iesus, a name that came from heauen, and well from heauen, from whence comes all goodnesse.

4 In the olde Law, Iesus was the expectation of Nations, but in the new, Iesus is the saluation of the Nations. If at any time we haue lost Iesus, what should we but with Mary and Ioseph seeke him sorrowing? O sweete Sauiour (saith S. Bernard) Si non inuentus es inter cognatos tuos, quomodo inueniam te inter cognatos meos? If thou wert not found amongest thine owne kindred, how shoulde I looke to finde thee amongst my kindred? Or if thine owne mother found thee not but after sorrowing for thee, how shall I reioyce, except I finde thee? But how should we seeke him? when Iesus is present, all is well, nothing seemeth difficult: but whē Iesus is absent, all is hard and vn-

vneasie. When Iesus speaketh not inwardly, vile is all our consolation, but when Iesus speaks one word only, there is felt great comfort. Did not Mary Magdalen straight arise fro the place wherein she wept, when Martha saide vnto her, The maister calleth for thee? Happy honour, when Iesus calleth from teares to ioy. How dry and hard art thou without Iesus? How foolish & vaine, if thou coueteſt any thing without Iesus? Is not this greater losse then if thou hadst lost the whole world? what can the worlde bestow without Iesus? To be without Iesus is a greeuous hell and to bee with Iesus is a sweete Paradise. If Iesus be with thee no enemy can hurt thee: if Iesus bee from thee, no friend can helpe thee: he is most poore that liueth without Iesus, & hee most rich who is well with Iesus.

There is great art to know how to bee conuersant with Iesus, and wisedome to learne how to possesse him: be humble and

at peace, and Iesus will be with thee. Be deuout and quiet, and Iesus will not depart from thee: Thou mayst driue Iesus away, and loose his grace, if thou decline to externall things: and if thou hast lost him, to whom wilt thou flye? what friend wilt thou seeke? without a Friend thou canst not long continue: and if Iesus be not thy Friend, thou wilt be heauy and desolat. Thou doest therefore foolishly, if thou repose or reioyce in any other: Thou oughtest rather, to haue the world thine enemie, then to offend Christ Iesus: wherefore, of all things deere vnto thee, let Iesus be especially beloued. All things for Iesus, and Iesus for himselfe: for him, and in him, let all be alike vnto thee. See thou neuer desire to be praised or loued singularly: neyther let another possesse thee, or dwell in thine heart, for this appertayneth onely to Iesus. Bee pure, and at inward libertie, without the implicatures of the world, if thou wilte bare thy heart to Iesus,

sus, and see how swæt the Lord is.

§ Finally, thou oughtest not to bee cast downe by any aduersitie, but patiently to endure all that shall happen, remembring this happie Name Iesus, to which thou mayest flye, as to a Citie of refuge: Iesus is the ioy of vs Christians, hee was borne for vs giuen to vs: hee was the price of our ransome, and therefore our Redeemer: hee was the author of our being, the worker of our well being: and therefore whatsoeuer we do (saith the Apostle) let vs do all in the name of the Lord Iesus. In nomine Iesu, must be the beginning: In auxilio Iesu, must be the prosecuting: In Iudem Iesu, must be the concluding. It was once saide vnto the blessed virgin, and it is still saide to the beleeuing soule: Anima fidelis, beleeuing soule: Ecce concipies, behold thou shalt conceiue & bear a childe, and thou shalt call his name Iesus. The word was incarnate in hir, the word is incarnate in thæ by faith: she conceiued him

Deut. 4, 43

Colos. 3, 17.

Mat. 1, 20. by the holy Ghost, thou conceiuest him by the saide holy Ghost: shee was his mother according to the flesh, thou according to the Spirit.

CHAP.

CHAP. 15.

What we learne by Iesus his teaching the Disciples to pray, and that diuine forme of prayer.

THree principall exercises there are of Christian piety before all other: almes, fasting, and prayer. These we vse as medicines to cure euils past, to driue away those that are present and to preuent such as are to come. Almes and fasting as two wings which carry our praiers vpward: if our praiers soare vpward, Gods mercies come downe. Iacob saw Angels ascending and descending, but none standing still, saith S. Bernard.

2 Wonderfull was the prouidence of Almighty God, in ordering all things that did appertaine

taine vnto the Tabernacle of old, there was not any particular thing about it, but an expresse forme was set downe, how, and after what manner it must bee done. Now we haue not a materiall Arke or Tabernacle, (for these were shaddowes of things to come) wee haue a forme of worshipping God, which is more excellent, with all things appertaining to this worship. Christ our Sauiour hath set all in order about this Tabernacle, and first of all concerning our sacrifice of prayer, this hee layeth downe, with many circumstances, as by the prayer of the Publican, teaching to pray with humility: by the parable of the Widdow, to pray with importunacy: by his commendation of the woman of Canaan, to pray with feruency: by his refusing the Pharisies, for their desire to be seene praying, to pray secretly in our chambers, and other such like directions for prayer: whereby we may see that our deuotion is no by-matter whereabout the

Luc. 18, 13, 4, 5. Mar. 15, 28 Math. 6, 6.

Son,

Son of God is long instructing vs.

The Disciples of our Sauiour seeing him their maister oftentimes to pray, they presently conceiued within themselues, doubtlesse prayer is a matter of great importance, otherwise our maister would neuer pray so oft, wherefore they doo come vnto him, Luc. 11, 2, 3. making request vnto him to teach them to pray.

3 Now Christ beginneth to teach his Disciples a forme of prayer: when you pray, saith hee, pray after this manner: Our Father, &c. Surely a most diuine forme of prayer, aboue all other in the world, and so much the more excellent, by how much the more the author thereof is aboue men and Angels. S. Austen calleth it, A prayer of prayers. Tertullian, A Breuiary of our faith. O, what prayer (saith S. Cyprian) is more gracious with the Father, then that which is deliuered vnto vs of the Sonne? And how comfortably may we pray vnto God, whē we doo not onely vse his owne name

Aug Ser 2. post pentec. Tertul. in Orat. Do. Cyprian in Orat. Do.

name to countenance our suites, but euen his owne words? And here we may obserue, that Christ setteth downe a prescript forme of prayer, to shew vnto vs that all our prayers should not runne vpon indigested words, & senteles Tautologies, as many vnwisely haue dreamed of voluntary extemporall praying, which dooth much detract from this excellent part of Gods worship.

Num. 6. 24. 25

In the booke of Numbers, Almighty God laide downe vnto the Priests a direct forme how to blesse the people. In Ioel, the very words are mentioned which penitent sinners should vse in their conuersion to God, Bee fauourable, O Lord, &c: and heere Christ we see prescribes a forme of prayer, which for diuision sake may branch it selfe into a proem, and seauen seuerall petitions adioyned vnto the same.

Ioel 2. 12.

1 When you pray saith Christ our Sauiour, say after this maner, Our Father which art in Heauen.

This proem may inclusiuely be

bee vnderstood at the beginning of euery petition. In that Christ teacheth vs to call God Father, we are in the first place emboldened to make our sutes vnto him: lest wee might say as Abraham, what be we which are but dust & ashes, to speake vnto God? but when wee consider him as a Father in the very beginning of our prayers, we acknowledge his bounty and grace, to moone vs to come vnto him: The wandring sonne said, I bo ad patrem, I will goe to my Father. Secondarily, it is a name of priuiledge: he hath giuen vs (saith the Apostle) his spirit, whereby wee cry, Abba, Father. Thirdly, it is a name of prouidence, Your heauenly Father careth for you. But how come wee to call God by a name of loue, of priuiledge, of prouidence? surely hee that willed vs to call him Father, hath made him our Father: Potestatem dedit, &c. Hee hath giuen vs power to become the sons of God. Who durst (saith S. Cyprian) pray to God by the name of Father, if Christ

Luc. 15, 18.

Rom. 8, 15.

Mat. 6, 22.

Iohn 1. 12.

Christ our aduocate, did not put these words in our mouths?

In the old Law, God is called by the name of a Lord: ego dominus, I the Lord: there his people are called seruants: now frō the name of Lord, hee is called Father, and his people from seruāts are become sons, and all by the meanes of Christ: Ascendo ad patrem meum & patrem vestrum, I ascend to my Father, and your Father. Iohn 21,17

Now calling God Father, as it is a name of dignity (for it is thought to goe well with the children of a rich and louing Father) so is it a name of duty, & as hee hath the properties of a Father, to loue, to care for, to pitie: so should we haue the properties of children, to honour, to serue, to obey: lest it bee said as it was once of som, Nutriui filios, I haue nursed children, and they haue rebelled against me. Esay 1,2.

4 Againe, as we say Father, so say we Our Father, not my Father. We pray al in one (saith S. Cyprian) pater noster, our Father.

a

a forme of prayer presupposed to be saide of many, amongst whom there is a fraternitie. Let not the rich or mighty despise the poore: it pleaseth Christ to haue vs altogether call to God our father: and therefore none ought to disdaine other, but mutually to pray one for another. And as wee say our Father, so we shew him to be a heauenly father in that we mention him to bee in Heauen, wee confesse what manner of Father we meane, to wit, heauenly: to distinguish him from other Fathers and that wee be not degenerate children, wee should bee heauenly to.

In heauen: what more powerful then to haue a Father in heauen? In heauen: then howsoeuer we are distressed in Earth, the comfort is, we haue a Father in heauen. In heauen: therefore is our inheritance in heauen. In heauen: therefore praying we lift vp our eies vnto the hils, as the prophet speaketh. In Heauen: not as placing his diuine power onelie there, which filleth Heauen and earth: Psal. 121, 1.

earth: but we say, in heauen, because there cheefely his glory doeth shew it selfe, there he blesseth the Saints and Angels. Well then (saith S. Austen) we haue a Father in heauē, let vs not cleaue to things heere in earth, Inuenimus patrem, inuenimus patriam, we haue found our Father, wee haue found our Country.

5 In the first of the seauen petitions we say, Sanctificetur nomen tuum. Hallowed bee thy Name. Beginning to pray, wee forget our owne necessities, and make a petition first for Gods glory: we remember wee haue the dignity to be children: in being children of such a Father, therefore by and by wee pray for our Fathers glory, Sanctificetur nomen tuum, Hallowed be thy name. Christ sought his fathers glory, and Christians seeke his glory, and the hallowing of his name. It is said of the wicked, Polluistis nomen meum, you haue polluted my name: wee doe not so.

John 17. 4.

Esay 52. 5.

In that we pray that Gods name

name should be hallowed, it is not but that Gods name was holy from euerlasting: for holy & reuerent is his name, Psa. 111. but in this petition we pray that the name of God may bee hallowed both of vs, and in vs: of vs, whē we say, Vnto thy name giue the praise: in vs, when we liue worthy of him. Many haue had a great & mighty name, but none a holy name except God, & therefore wee pray, Hallowed be thy name, not that we onely would hallow it, but Sanctificetur, let it be hallowed, let all Iewes and Infidels honour God, that his name may be hallowed, from the rising of the sunne, vnto the going downe thereof.

6 In the second petition we pray, Adueniat regnum tuum, thy Kingdome come and this petition we vtter and mention (saieth S. Chrysostome) animis eleuatis, with mindes lifted vp. Seeing we haue a Father, and a Father which hath an inheritance for vs and this inheritance is in heauen, and not onely so, but a kingdome,

Chryſoſt. in Orat. Dom.

dome. we therefore pray that we may once come to the enioying hereof, saying: adueniat regnum tuum, thy Kingdome come. Seeing we are here in the way where all is wearinesse: and on the contrary side, knowing our inheritance is aboue, loue which is impatient of delay, makes vs desire the comming of this Kingdome. Now as there is regnum gloriæ, a Kingdome of glory: so is there also regnum gratiæ, a Kingdome of Grace. And as in praying for the Kingdome of glorie, wee bid all earthly riches, delightes and honors farewell, for the coming of the Kingdome of glorie aboue vs: so when we pray for the kingdome of Grace, we leaue all sinfull desires, for the comming of the Kingdome of Grace within vs: that is, ỳ his spirit may rule & reigne in our hearts, and there haue the preheminencie. And heerewithall wee pray also, Pro regno ecclesiæ suæ, for the kingdome of his Church: that whereas Christ is called a King, & his kingdome in the worlde is spirituall:

tuall: we pray that his Scepter may sway, that all may yeeld obedience and faith to his gouernment, reiecting the tyranny of the Prince of darkenesse: and for all these seuerally or altogether we pray, Adueniat regnum tuum, thy kingdome come.

7 In the third Petition, we pray, Fiat voluntas tua, thy will be done: this may be called a petition of duty: for seeing wee expect in time to come a kingdome in heauen, our dutifull desire is, to do his will who giues vs this kingdome. Like that care of the Apostle: Lord what wilt thou that I doe: as one were ready to doe his will. Acts 9, 6.

Thy will bee done, that is, not our obstinate & rebellious wils, but Lord, thy wil reuealed in thy word: Impiorum est dicere (saith S. Chrysostome) volumus, & nolumus: we will, and we will not (say the wicked) but thy will be done, the godly say. There is nothing either more fondly loued, or more hardly resisted then our owne wils, therefore our desire is,

is, that wee may crosse our owne wils, referring all to the will of God. And this petition we pray with a sicut, saying, Thy will bee done in earth, as it is in heauen: those of that ioyfull assembly doe thy will aboue, and we desire to do thy will beneath, or to begin for a time to doe that heere on earth, which we hope to do with thy Saints and Angels for euer in heauen.

8 Because we cannot continue the doing of Gods will heere in earth, without things necessary for our earthly condition therfore in the fourth place we pray, Panem nostrum quotidianum da nobis hodie, giue vs this day our daily bread: wherein first we acknowledge, that we wholly depend vpon Gods prouidence, to receiue all things necessary for the preseruation of the life present. Secondarily, that we receiue them at his hands, when we say, da nobis, giue vs, according vnto
Ps. 145. 15. that of the Prophet, Te dante, nos colligimus, thou giuing, wee gather. With his giuing, there is

or

our endeuoring: with Gods encreasing, Pauls planting. Giue, an action of liberality and loue: giue vs our bread, Panem nostrũ, panem filiorum, our bread, not ours as due, but our bread, or the bread of vs thy children, which thou art wont to bestow, and in mercy to giue. Quotidianum, daily bread, or as some say, τὸν ἀρτὸν ἐπιέσιον, supersubstantialem, our supersubstantiall bread, to wit, the bread of life.

We pray to day, Giue vs this day our daily bread, or as some say day by day: and if we liue till to morrow, we pray the same againe, as if euery day we looke by vnto God, that he may in mercy looke downe vpon vs, and sende things necessary for the life present. Some thinke this petition to be the poore mens petition only. No, rich and poore must pray for this bread: for what are erthly creatures to maintaine life without his blessing who is the author of life? Last of all, when we pray, Giue vs this day our dai-

ly

ly bread we pray, Neque pro diui-
Chryſoſt. in Oral. Dom. tijs, neque pro delicijs, ſed pro ne-
ceſſarijs, (ſaith an ancient Fa-
ther) neyther for riches, nor for
delicacies but for things neceſ-
ſary vnto life, according to the
wiſe-mans prayer, neither too
much, that we do not forget God,
Prou. 30, 8. nor too little, that wee forſweare
him not: onely a competency, and
ſo be thankfull vnto the giuer of
all.

9 Hauing begged at the hands of God things neceſſary for the life preſent, becauſe (as the Pro-
Ier. 5. 25. phet Ieremy ſaith) our ſinnes doe make god take theſe good things from vs: in the fift place there-
fore we pray for the forgiueneſſe of our ſinnes, ſaying: Dimitte nobis debita noſtra: Forgiue vs our debts and treſpaſſes, whence we may learne, that our ſins are debts and treſpaſſes: for when we ſinne, wee run in debt, and commit treſpaſſe againſt God. We owe him obedience, and there-
fore are indebted by our ſinnes: we do him wrong, and therefore are treſpaſſers, which we beſeech him

him in mercy to forgiue: and so this petition is ἐξομολόγησις, an acknowledgement or confession what we are, to wit, sinners. we say not with him, Spare vs and we will pay all, but, Lord forgiue: and this we all pray, (saith Cyprian) because wee all sinne. Dimitte nobis debita nostra, forgiue vs our trespasses: ours; and therefore of our owne committing, wee may not post off the matter as Adam did, with a Mulier quam dedisti: The woman that thou gauest me, caused mee to sinne, whereas indeede the sin was his owne in giuing consent. Gen. 3. 12.

This forgiuing of our sinnes, we craue with a clause annexed, Sicut & nos dimittimus debitoribus nostris: As wee forgiue them that trespasse against vs: whereby we shew first, that there is a necessity laide vpon vs of forgiuing them that offend vs: secondly, we shew of what spirit wee are, in that we finde in our harts to forgiue others, and therefore wee

wee beseech God to forgiue vs. Cassianus writeth, that some in his time would leaue out this clause, as the Pelagians would haue done the former, for which they were taxed by a Councell. wee must thinke Christ taught vs a most heauenly forme of praier, and impiety were it to alter the same: we must shew mercy that looke for mercy, and forgiue that looke for forgiuenesse: wherfore with charitable minds we ought euer to say, Forgiue vs our trespasses, as wee forgiue them that trespas against vs.

Cassi. in Orat Dom

Con. Milcu. sub. Innoc 1. Can. sept.

10 When wee haue craued pardon for our sinnes past, wee begin to bee carefull for the time to come: and now in the first petition wee pray against leading into temptation, Et ne nos inducas in tentationem: The forgiuing of our sinnes, is a procuring of good: the not leading into temptation, is a remouing away of that which is euill.

In this petition, first we acknowledge our owne infirmity, ready to be led into temptation: and

and secondly wee pray for a preuenting grace, that when temptation comes, we bee not ouercome of it. S. Cyprian reades it, And leade vs not, & suffer vs not to be led: not that God doth leade vs, but we rather lead our selues in consenting to temptations when they come, whether they be temptations of peace, or persecution, afflicting or flattering: and of the two, the latter are the most dangerous. Some of the ancient Fathers vnderstand it, that in this petition wee pray to be deliuered frō all temptations whatsoeuer, because wee know not how soone we may fall: others by leading into temptation, that we be not willing to consent, and be led or carried away by temptations and so seduced: and this may be our humble petition, either for preuenting temptations before they come, or when they come, that they do not preuaile.

11 And this is an entrance to the seauenth and last petition: Sed libera nos a malo: but deliuer vs from euill. We pray to be deli-

nered from all euill, that is, if sometimes we fall into temptation, yet that we do not fall like the Elephant, who falling, riseth not againe: but either to be deliuered, or to come foorth. This praying to be deliuered from all euill, doth include all dangers & mischances both of body & soule, present, or to come, by sea or by land, sleeping or waking, bodily or ghostly, that may befall our selues or others, (when we say, Deliuer vs,) which we also insert in the other petition, as not praying for our selues alone. To all which petitions, we beseech God who hath vouchsafed vs to pray vnto him, and to be heard of him, to giue his blessed grant, and to giue vs grace that with the Prophet Dauid wee may giue our selues vnto prayer, and let men & Angels say, Amen.

Chap.

CHAP. 16.

What we learne by the transfiguration of Christ our Sauiour vpon the Mount.

If euery action of Christ our Sauiour bee (as Saint Austen saieth it is) for our instruction, then this (without question) of his Transfiguration vpon the Mount. The same Father writing, De mirabilibus sacræ Scripturæ, of the wonderfull things spoken of in holy writ, mentioneth this of the Transfiguration of the Sonne of God, as an action of speciall regard, an action once done in all the time he conuersed heere amongst men, and not done without a great mystery.

Concerning which, wee may enter into these two considerations: first, quid factum, what it was that was now done: secondarily, ad quid factum, wherefore it was done. First, to consider the quid factum, what it was that at this time was done: S. Mathew saith, Et post sex dies assumpsit Iesus Petrum, Iacobum & Iohannem. and after sixe daies, Iesus tooke vnto him Peter, Iames, and Iohn his brother, and brought them vp into an high mountaine apart and was transfigured before them.

Out of this narration wee may obserue for orders sake, these particulars: first, the time, quando, when this was done, the text saith, Post sex dies: secondly, locum, the place whither Christ at this time repaired, in montem excelsum, into an high mountaine apart: thirdly, quibus testibus, who being witnesses: Hee tooke with him, Peter, Iames, and Iohn: fourthly and lastly, wee may obserue rem gestam, the thing itselfe that is done, transfiguratus est ante

te eos, hee was transfigured before them.

For the first, and after sixe dayes. There are that alluding to the number of sixe, or post sex, after sixe, say, that as after sixe daies in the Creation, there followed a day of rest: or as the people when they were in the wildernesse had sixe daies to gather Manna, but on the Sabboth they gathered it not: so after sixe ages of the world, there will follow a long Sabboth or time of rest, when we shall not neede to gather Manna any more, when there will be a generall transfiguration: wee looking for a new heauen and a new earth (saith S. Peter) wherein dwelleth righteousnes. Math. 17, 1. 2 Pet. 3, 13.

But to leaue these men with their surmises, and to draw to a particular consideration of the time here spoken of, & post sex dies, and after sixe daies, the coniunction er, seemeth to haue reference vnto somewhat going before. If we looke backe vnto the last end of the sixteenth chapter,

there we finde a promise made by Christ vnto his Disciples, That there were some of them that shold not taste of death, vntill they hadde seene the Son of man come in his Kingdome: not as some supposed, that these shoulde not taste of death, vntil Christ came to iudg both quicke and dead: but by comming in his kingdome, was vnderstood, Vsque dum talis appareat, qualis venturus est in fine mũdi, vntill he so appeare as he shal appeare at the end of the worlde, that is, glorious, as he appeared sixe daies after the before-named promise, in this his transfiguration.

Luc. 9, 28. S. Luke mentioning this transfiguration, saith, Factum est autem post hæc verba fere dies octo, It came to passe about eight daies after, that Iesus tooke Peter and Iohn, and Iames. S. Luke hauing reference vnto the time wherein this transfiguration was promised, as also performed, saith About eight dayes. S. Mathew speaking onely of the intermediate daies, hath post sex dies,

dies, after sixe dates, so the Euangelists in effect mention one and the selfe-same time. By that of S. Luke, about eight dayes after, we learne that the Apostles did tarry a time for the performance of this promise, as they did waite for the coming of the holy Ghost. Acts 1,4. By that of S. Mathew, after sixe dayes, wee learne, that they tarried not long, Beholde, I come quickly, and my rewarde is with me, Reuel. 22. 12. Thus much briefely of the time, quando, whē it pleased Christ: when it most concerned his glory & our good, to manifest himselfe in this his transfiguration.

From the time when, we are to consider de loco, of the place where, assumpsit eos in montem excelsum, he tooke them vp (saith Mathew) into a high mountaine apart. Into a high Mountaine, to shew (saith Remigius) that true happinesse is not found in infimis mundi voluptatibus, in inferior delights here below. Wherfore both when our Sauiour did preach of blessednesse, Math. 5 1

as alſo when as now hee was tranſfigured, to ſhew a ſtate of bleſſednesſe, hee goeth vp into a mountaine. Into a mountaine apart, according to that, Ducam eam in ſolitudinem, I will leade her into ſolitarineſſe, appliable to the deuoute ſoule. Oſea 2, 14.

Hauing conſidered the place, quo aſsumpſit, let vs come to the perſons, quos aſsumpſit, who they were that he tooke vppe into the Mountaine, he took Peter, Iames, and Iohn his brother, both for number and qualitie, teſtes approbatos, witneſſes allowable in Law, for number three, That by the mouth of two or three witneſſes, euery word may be confirmed. Math. 18, 16. For the quality, Peter, that did loue Chriſt, Iohn that was beloued of him, with this clauſe expreſſely graced, The Diſciple whom Ieſus loued: and Iames, that of the Apoſtles was the firſt that ſuffered death for the teſtimony of Chriſt. By this we learne, that three ſorts of men there are (ſaith one) that ſhall ſee Chriſt in glory: thoſe that with S. Peter

ter loue Christ, who saide, Thou knowest Lord I loue thee: those that with S. Iohn are beloued of Christ, for so are all those that keepe his Commandements, Ioh. 14, 24. Those that with S. Iames do suffer for the cause of Christ, so do all those that endure the calamities of the worlde for his names sake.

But heere ariseth a question worth the asking, how was it that such a multitude following our Sauiour Christ, he did onely manifest himselfe to so fewe? when he manifested his humility, it was to a multitude, as when he suffered his passion, hee would suffer at Ierusalem, and at the time of the Passeouer, when a great number from all parts were assembled: now manifesting his glory, it is to some three of his Apostles, and these are charged to conceale it vntill after his resurrection: which was to shew how farre the Sonne of God was from the disposition of men: who for the most part, if they haue imperfections, labour

to hide them: but if any thing worthy of commendation bee in them, they would that all should know it.

A second demand is, why did not our Sauiour manifest himselfe to all the people, or at leste wise, why not to all the Apostles as well as vnto three? why not to all the people? because al that saw him in humility, were not to see him in glory: why not to all the Apostles, as well as vnto these three? because to some there was an illis datum erat, to them it was giuen before others, as to know mysteries, so to see mysteries: particularly it was not permitted to Iudas, who was not worthy so glorious a sight: generally it was not granted to the rest of the Apostles, to teach thē not to enuie the preheminence of others, which vertue we see was in S. Mathew, who being an Apostle as well as they, did notwithstanding write this to their praise: for being permitted to behold this transfiguration of their Lord and maister. Thus much

shall

shall suffice to be spoken concerning the persons, quos assumpsit, whom hee tooke apart to beholde his transfiguration, or quibus testibus, who being witnesses.

Besides these, doe there appeare others, to wit, Moses and Elias, yea and a far greater then these, in the voyce from heauen, euen God himselfe. Had there appeared no more but the Apostles, it was sufficient to testifie a matter, de facto, but with Moses and Elias also, there to appeare together with them, it is a mirabile Consortum, an admirable Consistory: Moses and Elias the chiefe of the olde Testament, Peter, Iames, and Iohn, principall men of the new: Moses and Elias for the Law and the Prophets: Peter, Iames, & Iohn, for the Gospell: Peter, Iames and Iohn, for the Church militant: Moses and Elias for the Church triumphant, Christ is head of both: Moses & Elias for the dead: Peter, Iames & Iohn for the liuing: both appeare with Christ, as both hauing benefit from him: as well Moses & Elias.

Elias, those that went before, as Peter, Iame, and Iohn, those that come after, all sing Hosanna to the Sonne of God. In that Moses & Elias appeare with Christ, there is confuted the obloquie of the Iewes, who accused our Sauiour for a breaker of the Lawe of Moses. Christ was no breaker of the Law of Moses: Moses appeareth with him. The Iewes accuse him to bee a blasphemer, Elias appeareth not with blasphemers: so his appearing with Moses and Elias, was not without good and weighty consideration.

Last of all, in the voyce from heauen, we haue as I saide, a greater by farre then eyther Moses or Elias, euen God himselfe giuing testimony, Hic est filius meus dilectus in quo mihi complacui, this is my beloued Son in whō I am well pleased: a testimony twice giuen to the naturall Son of God in the new Testament, at his baptisme, and at his transfiguration, a testimony for consolation to all the adopted sons of God, at their entrance into the

the ſtate of grace: as alſo into the future ſtate of glory, theſe are my beloued ſonnes.

Chriſt was the beloued Son of God, in whom both God was well pleaſed, and Chriſt it is in whom we are well pleaſed: for by adoption and grace it is giuen vnto vs to be made the Sonnes of God in Chriſt, Iohn 1,12.

When this voyce came from heauen, the Apoſtles fall downe, to ſhew there is no helpe in Moſes or Elias, when GOD comes to iudgement: being raiſed vp, they ſee neither Moſes nor Elias, but Chriſt alone, to ſhew that all helpe is from Chriſt.

The time, the place, the perſons preſent, concerning this Tranſfiguration, conſidered, it remaines to come ad rem geſtam, the thing done, transfiguratus eſt ante eos, he was tranſfigured before them. Tranſfiguring is a paſſing from one forme to another, wherefore our Lord & Sauiour at this time, as it were drawing aſide the trauerſe of his fleſh, did euidently change himſelfe

selfe into the forme of God, that is to say in plaine termes, apparuit quod erat, he appeared such a one as he was indeed: of which S. Ierome speaking, saith, Talis in monte apparuit, qualis in die iudicij venturus est, hee so appeared on the Mount, as hee shall come in the day of iudgement. It onderfull was that change of Moses his countenance, who comming down frō the mount, his face did so glister, that the people coulde not beholde it: but this of our Sauiour farre exceeded that of Moses: that was from beholding God without, this ariseth from an inward power: that was only of the face, this of the whole body, shining through the cloathing, which cloathing was as white as the light, when his face did shine as the Sunne: if this wonderfull brightnesse were in the day, then might there seeme two Sunnes at once in the firmament: if in the night, thē was the shining more splendant, whēsoeuer sure it is, the very beholding thereof, was with astonishment

ment and ioy. S. Peter himselfe mentioning the same. 2 Pet. 1, 16. saith, With our eyes wee saw his Maiesty: when we were with him in the holy Mountaine, we saw his maiesty, at which sight, he was in such an extasie, as forgetting that death was the passage to glory, he spake (saith the Euangelist) he knew not what, desiring to haue three tabernacles, one for Moses, another for Elias, and one for Christ: not caring though himselfe did lye without shelter, so he might haue the beholding of so gladsome and glorious a sight. And so much de re gesta of the thing done, transfiguratus est, he was transfigured

Hauing hitherto considered the quid factum, that is to say, what it was that at this time was done by Christ our Sauiour it now remaines we come to the ad quid factum, wherefore it was done. the quid factum is laid downe in expresse wordes in the Text: the ad quid factum, is gathered by the ancient Fathers, out of the consequence of the

Text.

Text.

The first and principal cause thereof may be, ad tidei confirmationem circa diuinitatem, for the confirmation of the Disciples faith concerning the diuinity of Christ. To manifest what hee was, that he was splendor gloriæ, & figura substantiæ eius, Heb. 1, 3. the brightnesse of his Fathers glory and the ingraued forme of his substance: that it was he who was, and is, and is to come: it pleased him at this time (as was saide) to with-draw the trauerse and to appeare qualis erat such a one as he was, God from euerlasting. Beholding this transfiguration of their maister, the Apostles might haue well broken out into that exclamation of the Centurion, vere hic est filius Dei, of a truth this is the Sonne of God: in which we see the ineffable loue of our Lord and Sauiour Jesus Christ, that being by nature impassible, would notwithstanding for vs become passible: that being God, would assume or take vppon him the nature

ture of man: that being in himselfe glorious, which he manifested at this time, would for vs sinners take vpon him the forme of a seruant, and humble himself vnto the death of the Crosse.

The second cause of this transfiguration, may be ad consolationem Apostolorum aduersus mundi aduersitates: for the comfort of his Apostles against the aduersities of the worlde: wherefore our Sauiour taketh Peter, Iames and Iohn, who were with him at his transfiguration on ỳ Mount, and at his agony in the garden: they that suffer with him, shall also reigne with him. When Almighty God toke the Prophet Ezechiel to declare his wordes vnto the people of Israel, in which office he was to endure afflictions of the world, it pleased God withall to take him vp, ver. 12. and to let him heare the noyse of a great rushing, saying, Blessed be the glory of the Lord: that as he was to endure labours, so should he vnderstand there was a reward for labours: the Captaine Ezek. 3, 4.

taine to encourage his ſouldiers, doth oft ſhew them before, the ſpoiles of the Citie: ſo our Sauiour to encourage his Apoſtles, would ſhew them, that after all their conflicts the victory would be glorious, that the afflictions of this preſent time are not worthy of the glory that ſhall bee ſhewed vnto vs. Rom. 8, 18

The third cauſe of this tranſfiguration may be ad conſolationem Eccleſiæ, for the conſolation of the Church in generall, that though it be heere militant, in many ſkirmiſhes for a time, yet it ſhall one day bee triumphant in glory: and this doth anſwere the obiection of Iobs friends, What good hath thy righteouſneſſe brought thee? or their impious queſtion, that ſay, Malachi 3, verſe 14. What profite is it that we haue kept his commandements, and that we haue walked humbly before the Lord of Hoaſts? To learne a good leſſon from a bad teacher, wee do not ſeruе God for nought. Iob 1, verſe 9. In the nineteenth of S. Mathew, and the ſeauen

uen and twentieth verse, S. Peter saith vnto Christ, Ecce reliquimus omnia & secuti sumus te, **Behold we haue left all and followed thee:** quid ergo erit nobis? **what shall we haue?** Iesus saide vnto them, when the Sonne of man shall sitte in the throne of his maiesty, ye which followed me in this generation, shall sit vppon twelue thrones, and iudge the twelue tribes of Israel. **Now least any should thinke this promise did onely appertaine to the Apostles of our Lord, Christ goeth further, saying,** Et omnis qui reliquerit domum, aut fratres, vel sorores, aut patrem, aut matrem, aut vxorem, aut filios, aut agros: **whosoeuer (and so this appertaines to all that follow Christ) shall forsake house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, hee shall receiue an hundred folde more, and shall inherite euerlasting life. What is that centuplum, that hundred fold? surely peace of Conscience**

science in this worlde, and euerlasting life in the worlde to come.

This life will not euer last, to be assured that there is a state of happinesse in the life to come, is that that makes our ioyes ioyfull: and so we come to consider what may be the fourth cause of this Transfiguration, to witte, an assurance of a state of glory, resembled at this time by Christ his glorious appearing vpon the Mount: according to that of the Apostle: As wee haue borne the Image of the earthly, so shall wee beare the Image of the heauenly: yea, when he shall appeare, we shall be like vnto him: this wee assuredly beleeue, beleeuing our conuersation is in heauē, from whence we looke for a Sauiour who shall change our vile bodies, and make them like vnto his glorious body, according vnto the mighty power, whereby hee is able to subdue all things vnto himselfe. Phil. 3, verse 20.

The fift and last cause of this Trans-

Transfiguration of Christ our Sauiour, may be ad excitandum desiderium, to stirre vp in all beleeuers a desire or longing to attaine this state of glory. In the thirteenth of the booke of Numbers, God sent some to view the Land of Canaan, that by their relation the rest of the people might desire it. Christ our Sauiour here manifesteth his glory to some of his Disciples, that they and all beleeuers with them might thereby be stirred vp to desire it. This effect tooke it in S. Peter, who vppon the sight hereof desired three Tabernacles, one for Moses, another for Elias, and one for Christ: not caring though hee himselfe did lye without shelter, so he might haue the fruition of so glad some a sight. This he spake (saith the Euangelist) not knowing what he saide, as being in an extasie at the very beholding of so glorious an apparition. Bonum est hic esse, it is good being heere: good being indeed, to bee where Christ is, whom

whom to see, as whom to know, is life euerlasting. Iohn 17, 2.

When Simeon had seene Christ, he desired to see worldly things no more: after S Paul was taken vp into the third heauen, hee neuer respected honour, riches or the like here in earth. If vertue (said Plato) could bee seene, it would stirre vp admirable loue of it: but if a state of glory might bee seene, as by faith it may, should it not therefore stirre vp a longing desire of attaining it? yes verely: surely it much stirred vp the Prophet Dauid, who was a thirst for God. who thought it long before he did appeare in the presence of God: Satiabor cũ apparuerit gloria, I shall be satisfied (saith he) when thy glory shall appeare: thereby shewing, that his kingly estate did not satisfie him: now we are wont to hunger, vntill we are satisfied. To conclude, a contemplation of a state of glory, should stirre vp in vs a desire of glory, and to breake out in that of S. Austen, when shall we see the head that was crowned,

crowned, those hands and feete that were pierced? And who are they that shall see him in glory? euen such as with Peter loue him, with Iohn are beloued of him, with Iames are ready to suffer for him: such, God of his mercy, graunt all to be, Amen.

CHAP.

CHAP. 17.

What wee learne by Christs often praying, and specially in the garden.

If euer in seriously maner the world were occasioned to call to minde the high deuotion of the Sonne of God, in his often praying, and with that fernency too, as neuer any man prayed, then most especially in these daies, when Sathan (euermore enuious of mans felicity) most seeketh to possesse the world with a dumbe spirit: let vs then remember our selues, and thinke a little more of deuoute calling vpon God by feruent prayer, remembring who it was that spent whole nights in prayer, Luc. 6, verse 12.

If

If the eyes of God doo at all times, and in all places beholde vs, then most especially when we present our selues before him in prayer, when both attention of minde, and humiliation of body concurre, actions most befitting humble sutors. We often repeate that of the Prophet: O come let vs worship, and fall downe before the Lord our maker: but we do it not by humbling of our bodies, for to sue for pardon for our soules.

To approach and enter vnto the place of prayer, as if we came to sit in commission with God, or would countenance him in his owne house, is as vnsamely a custome as Christianity can yeeld. To dehort men now adaies frō long prayer, we are eased of that labour, (which Christ vsed in refuting the Pharisies) when so many care not how little they pray: nay, which is more, when some seeme not to make so much account of this holy duty vnto God, but cry out for preaching: as if by preaching, they would

haue euermore God to do seruice vnto them, but they by prayer would seldome or neuer doe seruice vnto God.

And yet for all this not onely to speake of prayer, but of fervency in prayer, may be helpfull to our Christian desires in serving God, seeing our deuotion is often so remisse, as we may seeme rather to speake then pray: seeing the very house of prayer is almost made nothing lesse, whereas our repairing thither puts vs in mind of a solemne duty to be performed: therefore he that praies not in the Church, doth as hee that eates not at a banquet, that learnes not at a schoole, that fights not at the warre, & walkes not when he is in his iourney.

To moue vs to a due consideration of prayer, let vs obserue at this time Christs praying in the Garden, for hee prayed not onely in the desart, a place of distresse, but in the Garden also, Iohn 18,2. a place of pleasure, to teach vs to pray as well in prosperity as in aduersity: yet his

Math. 26,31

pray-

praying now in the Garden for the sinnes of the garden, was to him a time of sorrow.

In this his praying there, we may consider these circumstances: First, that it was solitary, for that hee now left his Disciples, as he had oftentimes before done, when he went out alone to pray: which doth commend vnto vs solitary praying. Secondly, hee prayed with humiliation of body: S. Luke saith, he kneeled downe and prayed. S. Mathew & S. Marke, that hee fell prostrate vpon the earth. & he Euangelists may soone bee reconciled, for it may seeme hee first kneeled, and afterward for faintnesse hee was faine to fall prostrate: and this commends vnto vs humiliation in praying. When he raised Lazarus and restored the dumbe man to the vse of speaking, wee finde hee lifted vp his eyes to heauen, which was sometimes his gesture in praying. When Moses prayed, hee held vp his hands vntill the going downe of the Sun: which holding vp of the hands, Dauid

Luc. 22, 41.
Mat 26, 39.
Mar. 14, 35

Ioh. 11, 41.
Mar. 7, 34

Exod. 17, 12

Psal.141 4. Acts 7,60. called his euening sacrifice. whē Steuen prayed, he kneeled downe according to Christs example, heere in the second place mentioned.

The third circumstance to be obserued in this our Sauiours praying, is, that it was iust and right: for he subiected his will to the will of his Father, saying, Si tu vis, If thou wilt: which doth teach vs to commend our selues and all our petitions, wholy vnto the will of God.

The fourth, that it was with sorrow: for he was in an agony, and this doth put vs in minde of that of the Apostle: The Spirite helpeth our infirmities, for wee know not what to pray as we ought, but the Spirit maketh intercession for vs with sighes, which cannot bee expressed.

Rom.8.26.

The fift, that it was with perseuerance, for he came three times vnto his Disciples: three times, and in three places was he tempted: and three times did hee heere pray, and willed his Disciples to pray, that they might not enter

into

into temptation. O what deuotion was heere! His last supper being ended, hee goeth forth, accompanied with his Disciples, & speakes vnto them as a louing father vpon his death-bed, (whē he hath not much to say) giues his children precepts at parting, which they should remember when hee is gone from them: so doth he, of which precepts this was not the least. Watch and pray, that you enter not into temptation. Mat. 26, 41

Peter, Iames and Iohn go with him: for those to whom he had before shewed the glory of his Transfiguration, to them would he now shew the humility of his passion, that as they had seene glorious things, so now should they see humble things: to these he saith. My soule is sorrowfull, vsque ad mortem, vnto death, euen to begin to feare death: or vsque vntill may be taken indefinitely: and so, My soule is sorrowfull vnto death: that is, vntill a satisfaction for the sinnes of the world be made by death: or vsque, Math. 17.

vntill, may be taken inclusiuely: and so, My soule is sorrowfull vnto death: that is, vntill the scandall of my death be turned againe to the life of faith: Tristis est anima mea, my soule is sorrowfull. Heere Anselme cryeth out, Vnde hoc Deus mi? how commeth it to passe, O my God, that thou taking vppon thee the nature of man, shouldst beginne to forget thou art God?

Now we are to consider that our Sauiour Christ assumed this feare and sorrowfulnesse for many causes: first, to proue the truth of his humanity, for it is naturall vnto man to feare death, and of this naturall sorrow was our Lord sorrowfull: yet so doe we vnderstand him to be sorrowfull and to feare, not with that feare and sorrow which ordinarily drowneth reason, and causeth man to ouer-shoote himselfe, as Peter for feare of death denied his maister: this manner of feare was farre from Christ, for hee came for this intent to suffer, and reproued Peter when he dissuaded

Mar. 14, 68

Mat. 8, 33.

ded him from going to Ierusalem, and suffering there.

There is a kinde of stepping backe, naturally incident vnto all, which at this time appeared in Christ, as other humane actions did, his eating, his sleeping, his hunger, & the like, all which were in Christ, (sinne onely excepted) properly as in man: now this sorrow and feare was otherwise in Christ then in vs: in vs for the most part the passion of feare, both go before the rule of the will, and the iudgement of reason, but in Christ it did follow after, for both the will and the iudgement of reason went before: for when he hungred and thirsted, he did it willingly and of iudgement, hee feared willingly, he sorrowed willingly, and of iudgement. By this then, there is nothing to be considred in Christ as constrained, but all is to bee beleeued as voluntary, and therfore feare and sorrow, as they were naturall, so were they voluntary and rationall. Wherefore the originall of the Text saieth,

Mat. 26, 37. eth, ἤρξατο λυπεῖσθαι, Cœpit conſtriſtari, he began to feare, hee began to be ſorrowfull, and not, he was fearefull. Feare and ſorrow began in the part ſenſitiue, but came not to the minde or vnderſtanding. For when the Euangeliſts ſay, his ſoule began to be ſorrowfull there the ſoule is taken for the part ſenſitiue, in which are paſſions. And here we may conſider, that Chriſt could not dye by nature, as Adam could not dye, vntill he committed ſin: For the reward of ſinne (ſaith the Apoſtle) was death: but as hee tooke vpon him humane nature, ſo did hee alſo without our infirmities, ſuffer that voluntarily which was incident to our nature, yea to our fall.

A troubled paſſion ariſeth in the minde, either beſides the decree of reaſon, or in oppoſite manner againſt the decree of reaſon: The former of theſe two, is ſometime incident vnto men, euen the beſt amongſt men the ſecond, to the imperfect onely. A perfection

far

farre surmounting both, was in Christ, for in him, sense was subiect vnto reason, reason vnto wil, the will to the vnderstanding, the vnderstanding to God.

Christ was sorrowfull, saith S. Ierome, not for any feare of death, which nature refuseth, but for the scandall of his Disciples, the infidelity of Iuds, the ruine of the Iewes: and thus it is not dissonant from trueth, saith S. Ambrose, if hee were heauy in soule for his persecutors. We see according to the iudgement of the ancient Fathers, how farre our Sauiours feare was from distrustfull thoughts or weaker passions, which to thinke to bee in him were most impious: but in these sufferings, being rightly considered, wee see a most admirable conueniency in all, without fancying of vnlearned and irreligious conceits concerning a desertion of God.

Hieron. in Mat. cap 26

Ambr. in Luc. c. p. 10

Pause heere a little, O Christian soule, and deuoutly call to minde the great wonders of our Lord: behold, he hath often prai-

ed for thee, but now hee prayeth for himselfe: O marvailous humility, for being Almighty, coeternall, coequall with God, hee would notwithstanding for the time suspend his divinity, and be subiect vnto feare, from matter of devotion.

To come to matter of instruction, for that is also behouefull, in this sorrowing of our Sauiour, we learne these things: first, to keepe down by the rule of reason, sorrowes and passions that arise in vs, to restraine them, and keepe them in obedience vnto the will. Secondly, not to despaire if sorrow & feare at any time surprise vs, euen vnto the suffering of death. Thirdly, to be sorrowfull for the state of others, after Christs example. Fourthly, amidst all our sorrowes to repaire onely vnto God, and commend our selues vnto him as Christ did by prayer, and thus vniting our sorrowes with his sorrowes, who in our sorrowes sorrowed with vs, we shall the better beare them.

This

¶ His done, Christ departed a stones cast from them, & there prayed, Father, if it be possible, remoue this cup: he saith, Abba, Father, and we too (saith the Apostle) say Abba, Pater: twice Father, both according to the Hebrew and Greeke, shewing that God is now father of Iew and Gentile. He saith, If it be possible, referring the grant of his petition to the will of God: if it may stand with the same wil, and not otherwise. He prayeth for the remouing of that Cup, yet so, that looking to obedience, hee goeth forward towards his suffering, and saith, Fiat voluntas tua, thy will be fulfilled. What of humane desire he before mentioned, hee now in action proceedeth to relinquish, as if he would say, Let not that bee done which I haue spoken according to humane affection, but let that be done, for which I was sent into the world, and now am willing to suffer. ¶ That which he required as man, to wit, the remouing of the Cup, he now leaueth, as resoluing wholly

Mat. 26, 39.

Mat. 26, 39.

wholly to proceed with the will of God. But was the will of Christ any way differing from the will of his Father? No verely, for he saith, Non quæro voluntatem meam, sed voluntatem eius qui misit me, I seeke not my owne will, but the will of him that sent me: and this manner of conditionall prayer, should be remembred of vs in praying, not our wils, but Lord, thine be fulfilled. Iohn 5.30.

He prayeth the third time the same thing, shewing that he goeth to pray, and to pray the selfesame thing twice: not of forgetfulnesse, but of very feruency, whereby we may obserue, that to pray and pray again, is a part of high deuotion. Gen. 8. 11. The Doue went forth of the Arke the first time, and returned sorrowfull as shee went out, still the waters were vp: shee goeth forth the second time, then the floud is abated, & shee brings a branch of Oliue, a signe of quiet and peace. First, a sorrowfull prayer goeth forth, still the waters of aduersitie are vp: the prayer

er goeth forth againe, behold the waters are fallen, prayer brings a croppe of Oliue, ioy and tranquilitie of mind.

In the time of Christs praying, there appeared vnto him an Angel from heauen strengthning him, at the appointment of his heauenly father. And here obserue we three things: First, that our Sauiour praieth long before he receiued an answeare, to shew we must not by and by giue ouer: Secondly that the greater his agony was, the longer his prayer was, to shew, that in greatest agonies wee should continue long in prayer. Thirdly, in that the Angell came and strengthened him, to signifie, that if wee continue with constancy, the Lorde will send vs strength by his Angels: in that the drops of blood came downe, it shewed the greatnesse of our Sauiours conflict, wherein hee seemed both to doe and to suffer: his blood was true blood, according to his naturall existence, but yet miraculous & supernaturall, if wee respect the man= Luc.22,43

manner: for it is aboue nature to poure out together water and blood, which Christ did both a-liue and dead.

Behold againe, O Christian soule, thy Redæmer and Sauiour cast into sweat for thy sins: for when by vertue of his Godhead hee saw before him all the paines and torments which were to be inflicted vpon him, his manhood began for to feare and fall into a most violent bloody sweat. In this it is manifest how bitter his passion was, whose onely thought so much changed nature. Of this our Sauiours sweating may bee gathered these seuerall obseruations: first, the greatnes of his agony: secondly, that this agony caused sweat whē it was a cold night: thirdly, this sweat falling vpon the earth, wee may gather that the earth, or men inhabiting the earth, haue benefite hereby.

2. Now was presented before the eyes of the Sonne of God, on the one side, Gods iust indgement and wrath towards man,

yet

yet vnappeased: on the other side, death and hell as yet not vanquished, himselfe left as it were alone to enter the conflict, putting forth his hand to receiue the cup, and yet hee beginneth to pull it in againe. but after a little while, goeth forward with ful resolution to the worke well begun, which hee brought to a most happy end.

Let the deuout man learne, in all the pressure of aduersity, to set before him Christs agony in the garden: bee it that doubtfull obiects betweene feare and sorrow do much obscure our naturall delights, heere haue we for times of trouble a president to follow: but chiefely in the agony of death, when sicke men are panting and labouring for life, they are saide then especially to endure an agony, for then beginneth a conflict, nature drawing one way, and obedience to the will of God another: the spirit goeth forward, & the flesh draweth backward: besides many thoughts occurre about leauing the world, and going

ing to answere for our time heere spent, with many other things seldome before thought vpon.

Our Sauiour was in an agony, when death approched: whence Gregory saith, Appropinquante morte, certamen adest, nec immerito: tunc enim anima terretur, cum post pusillum hoc inuenit quod in æternum mutari non possit: Death approching, an agony is present, and not without cause: for then is the soule put in great feare, when after a little while she findes that which neuer will be changed or altered: and therefore we do beseech the Lord of al comfort, who was himselfe in an agony, for to comfort vs in that agony. Amen.

Gregor. Moral.

CHAP.

CHAP. 18.

That Christians may take comfort amiddest the calamities of this life, by that of our Sauiour, Ioh. 14, 1.

Giue wine, saieth Salomon, to those that haue greefe of minde: Christ seeing his Disciples to haue griefe of minde (for why, the Shepheard beeing taken away, the sheepe will bee scattered) he giues thē the sweet wine of consolation in these words, Let not your hearts bee troubled, you beleeue in God, beleeue in me also: as if, in me credentes, beleeuing in me, you beleeue in God. Prou. 31, 1. Mat. 26, 31. Iohn 14, 1.

He that knew their troubled hearts, partly in that he had said

One

One of them should betray him, and partly in that hee had tolde them he must shortly depart from them, beganne now to comfort their hearts after this manner: You beleeue in God, beleeue in me also, & let not your harts be trobled.

Christ knowing that his own Apostles were left vnto the iniuries of the world, that they had vndertaken a military profession, and were to fight vnder the red colours of his Crosse, hee heere comforts them against afflictions, not so much by taking then away afflictions, that they haue them not, as by strengthening them when they come, that they faint not: to the outwarde man he fore telleth a crosse, but to the inward man a stay or fortresse. A crosse to the outwarde man, that it exult not: comfort to the inward man that it languish not, Let not your hearts bee troubled.

2 In this of our Sauiour, we see whereunto this his exhortation tends, not that they should not be troubled at all, for that is aboue

aboue humane nature, himselfe (as we haue heard) was troubled in his agony: but the trouble heere spoken of, is that which hindereth reason, dismaieth the vnderstanding, is oppoſite to peace and tranquility of minde. When the soule is cast downe by distrust and heauineſſe: to shake off all this, Let not your hearts be troubled, you beleeue in God, beleeue in me also. When an earthly Captaine doth comfort his souldiers, the vttermost he can do is to strengthen them, as Iudas Machabeus did by exhortatiõ: Christ doth strengthen his souldiers, & puts strength into them. 2 Mac. 15, 11

A noble Prince sometime of great deuotion and valour, seeing his Army much dismated when they beheld the huge multitude of their enemies comming toward them, and perceiuing by their countenances that their hearts began to faile them, ascending to an eminent place, hee makes them a very hearty Oration, which he drew vnto three heads: first he shewes their cause was

was iust, and that God was wont to prosper iust enterprises: secondly, that their enemies were those whom his, and their ancestors, who now bare armes with him had often foyled: Thirdly, that being so few, if they preuailed against that huge multitude, the victory would bee glorious: howsoeuer, for himselfe, he wold dye in the battell, or return with triumph. His Oration was no sooner ended, but a voyce was heard throughout all the Army, euery one crying, Forward, forward: the euent was, they happily preuailed.

A multitude of crosses are ready to assaile vs in open felde, which may cause our hearts to bee troubled, but a most noble Champion haue we, that assures vs that our cause is iust, that our enemies are those who all Gods seruants haue euer resisted: if we preuaile our conquest will be heauenly. Our Champion himselfe will liue and die in our defence, why should our hearts bee troubled? nay, wee haue wonne

the

the day: You shall haue troubles in the world but be of good comfort, I haue ouercome the world. Forward, forward, in the name of God, our enemies are foyled enemies, our battell is not so much to ouercome, as to cleaue vnto him who hath ouercome in the assaults made against vs: we are rather seduced then vanquished in these assaults. Seducta fuit mulier (saith the Apostle) The woman was seduced, not victa fuit, she was vanquished: to shew that temptations do rather seduce then conquer. Iohn 16,33

But heere ariseth a double question, the first, seeing we are deliuered from our enemies, how is it that we haue still enemies? The second is, Dum Austens, Sic alligatus est Satan, if Sathan bee bound, why doth hee still moleſt Gods Children? To the first question the answere is, we are deliuered from our enemies, Luk. 1,74. that is, from the seruitude of our enemies; sinne death, and Sathan. To the second the answere is, Sathan is bound so as he

he cannot hurt vs, tempt he can, but vnleſſe wee come within his bands, and conſent, hee cannot hurt vs. That we ſhould not like Iobs wife ſtumble at the aduerſities of the world, as at a Rocke of offence, thinke our ſelues the rather out of Gods fauour, wee may perceiue wee haue vndertaken a condition of life ſubiect to ſuffering, a military profeſſion.

4 Becauſe Chriſt knew the hardneſſe of ſuffering, therefore where he ſpake of ſuffering with him, there he ſpake alſo of ſitting with him in his kingdome, You
Lu.22.29.30 ſhall ſit vpon ſeates, iudging the twelue Tribes of Iſrael. Like the Phyſition, who is wont to mixe ſweet ſirrupes with his bitter pottions, that the patient may be the more willing to receiue them: ſo our Sauiour heere comforteth his Apoſtles not by promiſing to take all troubles from them, but when troubles come, to aſſiſt & aide them. Simon, Simon, Sathan
Luc.22.31. hath deſired to winnow you as wheate, and ſo he may, hee ſhall: but

but Simon, I haue prayed for thee. God euen the father of our Lord Iesus Christ, comforteth vs in all our tribulations: then saieth Christ, Ye beleeue in God, beleeue in me also. 2 Cor. 1. 3.

By faith (saith the Apostle) the people passed the red Sea, & by faith we passe the red Sea of many tribulations in the world: it was not Peters body, but Peters faith, saith S. Ambrose, that walked vpon the waters. That which he saide vnto some, he saieth vnto all: Let not your hearts be troubled. The waters rage, there is one mightier then they, God is on my side, I will not feare what man can do vnto me. You beleeue in God. Heb. 11. 29.

Men might haue beene encouraged by the example of Camillus, of Scipio, of Aristides and others, which haue beene hated euen when they did well in the Common-wealth: and Christian men might haue for their encouragement the examples of Esay, Ieremy, Micheas, and other of the old Prophets suffering tribulation.

lation. A cloud of witnesses might be collected in this case, to shew how they must looke for troubles in the worlde, but our Sauiour vrgeth his owne case onely: If the world hate you, you know that it hated me before you.

Ioh.15,18.

Wonder not at this. There be three things (saith Thomas Aquinas) which we are wont to meruaile at: the first, whē any thing is great: the second, when it is new: the third, when it seldome and rare. Now that the worlde, that is to say, the louers of the world, do not affect the Children of God, it is no great thing: the Physition thinkes it no great matter if the lunaticke man whō he bindes, do strike or kicke him, alasse, he is frenzie, and knowes not what he doth. Secondarily, it is no new thing to haue trouble in the world, we finde it so in Abel and Isaack and all from the beginning. Thirdly, it is no rare thing: for there is nothing more common, and therefore our harts should not be troubled (that is to say, ouermuch troubled) for it.

Tho. Aqui. in 1 Epist. Ioh. Cap. 3.

5 The

5 The worlde and the Tempter both boast of giuing pleasures vnto carnal men, but come to the performance, & these pleasures are very torments: Christ promiseth tribulation in the worlde, but come to the inwarde man, and there we finde a worlde of ioy. The rote of the træ is bitter but the fruite is pleasant: Christ promiseth rest: Inuenietis requiem, you shall haue rest, but it is requiem animabus, rest vnto your soules: his burthen then it is by loue, & we are made strong by grace: a burthen, this is wont to vnburthen sinners. He that sets vs in this iourney, knowes what is fittest for passengers, & therefore wee may endure with comfort these outwarde aduersities when they come: we must not cast away the hope, for the bitternesse of the rynde. Fœlix Lepra, (saith one) happy leprosie was it that made Naaman worship the God of Israel in his hart. 2 Reg. 5, 9.
The Prophet Dauid saith, it is good for him to haue ben in trouble: Si non tribularis, fortasis non

inuocares: if thou wert not troubled, perhaps thou wouldst not deuoutly haue called vpon God, ỹ wouldst not haue worshipped God, thou wouldst not haue knowne God. & he sharp stormes of the winter they make the trees bare, for a time they stand as dead, yet there remaines still life in the roote: In like manner, afflictions of the world make the members of Christ seeme desolate, and the stormy windes of persecution scattered abroad the leaues of worldly prosperity, yet there is life in the roote, there is faith and ioy in the heart. It is otherwise with the wicked, and the ioy of worldlings: they think felicity to consist in abundance of riches, in pleasures, in glory, and such like, all this is but outward and momentary like a little sunshine in winter: for one fair day it hath oftentimes ten foule, and such a number of troubles as almost the former pleasures are dasht and vanish to nothing.

6 The godly haue indeed often outward aduersities, but such

such ioyes within, as if all aduersities were nothing, & this principally cometh to passe by Christ his meanes: for whatsoeuer hee touched, he did sanctifie it, and therefore hunger, thirst, persecution, they are not now so greuous, but worke all for the good of the faithfull. The waters of Mara which were so bitter that none could drinke them, Moses but casting in the wood that God appointed him, they became sweet: the crosses of the worlde were greuous vntill Christ his crosse was put in amongst them, now their taste is altered. A strange sight was it in times of persecution, to see a few Lambs to ouercome a multitude of woolues, by no other weapons then patience and faith, and to reioyce (as Tertullian saith) in the midst of torments. Wonderfull it is to heare how S. Paul endued with grace from Christ, doth euen challenge and prouoke tribulation, and anguish, and hunger: yea life and death, shall any of you all? as if he woulde

Exod. 15, 23, 25.

Tertul ad Scap.

speake like a man of courage to all the aduersities of the worlde:

Rom. 8, 38. Shall you a I separate mee from the loue of Christ? No, you shall not: thereby teaching vs to be so constant, that nothing should separate vs from the loue of christ.

6 Another reason which our Sauiour vseth to comfort his Disciples

Iohn 14, 3. against tribulations is, I go to prepare a place for you, and therefore be of good hope. Mo-

Deut. 11, 10 ses to stir vp the people in times of their distresse, speakes vnto them after this manner. The Land you go to possesse, is not as Egypt, but a Champion country, and godly to enioy, which the Lord visiteth with the early and latter raine. We haue a promise of a better land then euer

Iohn 14, 2. Moses promised: In my Fathers house are many mansions. The iourney was long and wearisome

Gen. 46, 1. for Iacob, a weake and feeble person as he was, yet by reason of inward ioy hee had conceiued in his heart, he well endured it. We

Aug. lib. 22. cap. 22. de ciuitate Dei. it (saith S. Austen) that wee haue not temporall deliuerance from

from troubles, this sheweth that we do not embrace christian religion for the commodities of this present world, but for the ioyes of a life to come, which will make amends for all. The benefit of a calme is best welcome after a storme, liberty is wont to bee most pleasant after a time of bondage: You shall sorrow (saith our Sauiour) but your sorrow shal be turned into ioy: your sorrow, not euery ones sorrow, but yours, who haue beene faithfull vnto the end. Iohn 16,20

When the Prophet Dauid speakes of the sorrowes of this world, he calleth them waters: Saue me O God, for the waters are entred euen to my soule. In another place he goeth further, saying, The flouds are risen, O Lord, the flouds haue lift vp their voice, the flouds lift vp their waues: the waues of the Sea are mighty, and rage horribly, but yet the Lord that dwelleth on high is mightier. S. Peter saith, Lord bid me come vnto thee, on the water. And surely vnto trouble, as vnto the raging Psal 69,1. Psal.93,4. Mat.14,28.

Lord bid me come vnto thee on y waters

water hath he said, Huc procedes, et non procedes amplius, hither shalt thou come, and thou shalt come no further, & giueth his children grace to finde him euen in the midst of them. Therefore the Prophet Dauid, though he had cause to complaine of his troubles, yet remembring himselfe by whose prouidence it came, he saith: Obmutui & non aperui os meum, quoniam feciſti: I became dumbe, and opened not my mouth, because it was thy dooing.

Iob 38.

Psalm. 39.

CHAP.

CHAP. 19.

What we learne by that of our Sauiour exhorting all that would follow him, to deny themselues, and take vp their Crosse daily.

BEeing now by that which was laide downe in the chapter going before, forewarned and armed against the trials of the world, before they come, it remaineth that we bee ready to vndergo them whē they come. This Christ shewes vs plainely, when hee giueth it out in open proclamation, Whosoeuer will follow mee, let him deny himselfe. In the Text of the Euangelist, hauing before spoken of his owne suffering, hee by and by speaks of their suffering, who would follow him: first, that they should not thinke that his suffering did absolutely exempt them from suffering all crosses of Mar. 8, 34.

the world: for, Egó meam, vos ve ſtram: I haue taken vp my croſſe, and you muſt take vp yours. Secondly, he ſheweth himſelfe as a carefull Gouernour in the ſhip, who in a calme is wont to inſtruct the Marriners againſt the tempeſt likely to follow, and this he doth as it wer in familiar maner, by ſhewing what himſelf had done, & then what his Diſciples ſhould do, firſt, what he wold ſuffer, & thē what they ſhould ſuffer.

As if he ſhould haue ſaid, what Peter? and ſhoulde I not goe to Ieruſalem for feare of ſuffering? Yes, it is not onely my cauſe but thine, and the caſe of you all, Whoſoeuer will follow me, let him deny himſelfe, and take vp his croſſe daily and follow me.

2 Heere Chriſt ſpeaketh generally vnto all, of what eſtate & condition ſoeuer, high and lowe, rich and poore, whoſoeuer. When he ſpake of ſome ſpeciall myſteries, then turning him to his Apoſtles, he ſaith, Vobis datum eſt noſſe, To you it is giuen to know the myſteries of the kingdome of God:

God: but speaking of the way to
follow him vnto his Kingdome,
he speaketh vniuersally vnto all,
whosoeuer. Omnium est nosse, it is
for all to know, whosoeuer. A-
gaine, as he speaketh vniuersally
so doth he speake louingly: who-
soeuer wil, not as forcing any, but
louingly inducing al, leauing his
followers to their owne willing
nesse. Whosoeuer will, by which he
doth more effectually draw them,
then if he had vsed all the threat-
nings in the world.

Mat. 13, 11.

The stayed men & gray heads
in Israel said vnto Roboam, if
thou speake kinde words to this
people, this people wil be thy ser-
uants. Christ speaks kind words
vnto vs all, & deales most bount-
fully with man, according to the
dignity of his person, he which
hauing laide vp rich treasures to
bestow amongst his friends, if he
will or command the publike
cryer to say, This and this trea-
sure is ready to be bestowed, may
it please you now to come and
receiue it? doth he not now more
perswade, then if he should by a

1 Kin. 12, 7.

sharpe Edict pull and draw men to receiue this treasure against their wils?

3 Againe, hee which hath in his household two sorts of Seruants, the one free borne, and of his alliance, the other slaues and bondmen, when he requireth any seruice of the former, he speakes vnto them mildely, according to their ingenious disposition, but the other he commands absolutely as common seruants: we are as of the cheefer sort of Christ his family, if not hauing free will yet will freed by grace: nay, we are of his owne alliance, & therefore when he speakes vnto vs, he speakes louingly, as vnto them that loue him, whosoeuer will: but vnto his other creatures, as the Heauen, the Earth, the Sun, the Moone, he doth not require but command them: so in the time of
Iosh. 10, 12. Iosua hee commanded the Sun
1 Kin, 17, 1. to stand still: in the time of Elias he commanded the heauens to be
Nu, 16, 30. shut: when some rebelled against Moses, he commanded the earth to open and swallow them: but with

with man to win his heart, hee deales moſt gently, and cals after a milde manner, whoſoeuer will: The antecedent ſheweth the manner of calling, the conſequēt containeth duty of him that is called, Let him deny himſelfe. and take vp his Croſse daily and follow me. The antecedent ſhewes Gods volo, I will, the conſequēt ought to haue our volumus, wee will. when Chriſts will is ſeene in calling vs, our will ſhould not be defectiue in following him.

4 In this conſequent we ſee that ſome-what is required at our hands, if we will be Chriſts followers, to wit, the denying of our ſelues, and the taking vp of our Croſſe daily, (and who wold not that loues his owne welfare, follow him?)

The three children followed God, and how? by going out of their place? the text ſaith, They followed God in their hearts. Rebecca was ſaid to go and enquire of the Lord: whither went ſhee? From the place where ſhee was, to the place where ſhe was not? No,

Dan. 3, 41. *In cant.*

Gen. 25, 22

Ier.23,24. No, I the Lord fill heauen and earth: she went not from place to place, as it is not required of vs, to do in following Christ, but she went from life to life, from manners to manners, from good to better, from grace to grace: and this is to follow him. Diuerstly (saith S. Austen) did our Sauiour deale with three sorts of men concerning their following him: one offers himselfe, and is refused, Maister, I will follow thee: another that saith nothing, is called, sequere me, follow me: a third deferred when he was called and is blamed. The first respected his profite, for all his profession: the second did minde naturall affection: the third, was much like the first, to whome Christ saith: The Foxes haue holes, the Birds of the ayre haue nests, but the Sonne of man hath not where to lay his head: what is that, saith S. Austen? crafty imaginations, ambitious desires haue roome in such mens hearts, but the loue of Christ hath no roome.

Luc.9,57, 59,61. *Aug. de verb. Serm.7.*

De verbis Dom.

In

In the world sute is made to be followers of men that haue countenance aboue others, but to be one of Christs followers in sincerity and truth, it is far better, yet for this, few care little at all. The poore followers of him in humility, shall one day haue more countenance then all this worlds pompe is able to afford. Small sute is made for this: nay, Christ himselfe becomes a suter to vs, when hee calleth, whosoeuer will. The people said to Iohua, The Lord is our God, and wee will serue him: so may we say, Christ is our Redeemer, and wee will follow him.

5 Now what is it that is to be done by him that will follow Christ? Marry two things: the first, Abneget seipsum, let him deny himselfe: the second, Tollat crucem suam quotidie, let him take vp his Crosse daily. For the first, he that will follow Christ, must loue Christ, for hee which requireth a cheerefull giuer, requireth a cheerefull follower: but how must hee loue Christ? as himselfe?

selfe? yea, more then himselfe, for hee must euen deny himselfe, Abneget seipsum. And how must a man deny himselfe? marry as Abraham did in forsaking his fathers house: Adams naturall desires that seeme pleasant vnto him: so saith the Prophet, Forget thy fathers house, then shall the King haue pleasure in thee.

Psal. 45, 11.

We best see (saith S. Chrysostome) what it is to deny our selues, when wee beholde what men are wont to doe in denying others: when any casteth off an vnfaithfull companion, & graceless body, he neither reioyceth at his prosperity, nor is greeued at his aduersity, hee cares not what becomes of him. The like is done in denying of our selues, that is, our sensuall desires, to grow out of loue and liking of them, and cleane reiect them.

Chrys. in hom. Mat. 16.

To deny our goods, our friends, yea, our very pleasures, is very much: and yet to follow Christ, we must go a step further, that is to wit, we must deny our selues. Non nostra, it is not onely requi-

red

red to deny that which is ours, but nos, euen our selues also: but how come we to deny our selues? First of all, we deny our selues when wee yeeld obedience in all things vnto God, which obedience is better then sacrifice: for In obedientia (saith S. Gregory) voluntas propria, in sacrificio caro aliena mactatur: In obedience our owne will is sacrificed: in these externall oblations, the flesh of some other creature is offered. In the olde Law they had many kindes of sacrifices, which were killed and offered: now (saith Origen) this manner is altered, instead of a Ram, we kil our trefull passions: instead of a Goate, our vncleane affections: instead of flying fowles, our idle thoughts, and wandring cogitations. All these must wee kill in denying our selues, yea thus wee kill them that would kill vs, and sure the faithfull by suppressing the motions of sinne, make martyrs of themselues. 1 Sa. 15, 12. *Origen in Leuit.*

Secondly, we deny our selues, when we resist the prouocations of

Gen.39,7. of ſin offered, as Ioſeph did when he with-ſtood the temptation of his maiſters wife: aſſuredly of him it may well be ſaide, that it was as great a myracle to ſee him chaſte, in that preſent prouocation of his miſtreſſe, as it Dan.3.25. was to ſee the three childzen walke without hurt amongeſt the fiery flames: ſo excellent a thing it is, ſo acceptable vnto God, to deny our ſelues when prouocations of ſinne are offered.

Thirdly, we deny our ſelues, when we put vp wzongs and iniuries of the wozld, ſaying with Acts 7,60. Steuen, Lord forgiue them, & lay not this ſinne to their charge.

Fourthly, we deny our ſelues, when we croſſe our owne wils, and relinquiſh our naturall deſires, and when we begin to bee Centurions ouer our owne affections, and ſay to this or that, Go, or come, referring our ſelues to the will of God, that ſo wee Gal.2,20. may not be ſaid ſo much to liue, as Chriſt by grace may bee ſaide to liue in vs.

Laſt

Laſt of all, we deny our ſelues, when wee ceaſe to ſacrifice vnto the Net, or attribute any thing to our owne actions, much leſſe to our owne merits: and therefore leaſt of all in the high myſtery of our iuſtification, euery one is to ſay with the Apoſtle, By the grace of God, I am that I am: and againe, Not I, but the grace of God in me. And this is the ſum of denying our ſelues, beeing the firſt degree in following of chriſt, whoſoeuer will be his follower, abneget ſeipſum, let him deny himſelfe. 1 Cor. 15, 10

The ſecond clauſe of the condition is, (for wee are his Diſciples vpon theſe and theſe conditions) the ſecond clauſe I ſay, is, Et tollat crucem ſuam quotidie: and take vp his croſſe daily: let him deny himſelfe, is the firſte ἀπαρνήσασθω, to deny altogether, for good and all: and then followes, Tollat crucem, let him take vp his croſſe. Let him deny himſelfe, by declining from euill, and take vp his croſſe, by ſuffering euill:

euill: and follow me, by conforming himselfe vnto mee and my lawes prescribed him. Let him deny himselfe, by renouncing his owne will: take vp his own crosse, by bearing patiently lesser or greater persecutions: and follow me, by walking in my waies.

Et tollat crucem suam, and let him take vp his crosse. It is not saide, & ferat crucem suam, and carry his crosse: but tollat, let him take it vp, to signifie a voluntary and willing suffering because euill men may haue crosses, they beare them, and doe not take them vp: they beare them grudgingly and impatiently, not willingly and thankfully: as Ieremy said, This is my sorrow, and I will beare it, Ier. 10, 19: so ought they to say.

The crosse is saide to be daily, because we can neuer liue without crosses, and therefore must daily prepare to suffer, or at leastwise haue a minde ready to suffer. It was not without cause our Sauiour pronounced a blessing to those that suffer persecution.

tion, because to the iudgement of the world, they are subiect to a curse. Daily, for there is none liues, or can liue, but hee shall finde, eyther from himselfe or others, a crosse to take vp. The crosse of humble men is iniury: the crosse of religious men, is fasting and watching: the crosse of rich men, is the contempt of the world: of the poore, want and scarsity: so euery one hath his crosse.

In this we see that our Sauiour in telling vs we must take vp our crosse, dooth not deale after the manner of worldly Rulers, who to haue troopes and traines follow them, are wont to tell of pleasures and profites, and such like: Christ speakes of taking vp a crosse, of suffering, of denying ones selfe: If any will follow me, let him take vp his Crosse. One would thinke that this perswading, were a kinde of disswading, and a meane rather to make most men sooner forsake him, then follow him: & yet such was the power of his calling.

calling, so great was the hope of immortality, as this calling of Christ, filled the worlde full of Christians, notwithstanding these cold rewards, the manifold crosses they were to endure, yet they left all their hope that the world might promise, and followed him by afflictions. That same, Et sequatur me, and follow me, doth sweeten the most bitter and sharpest aduersities of all: to follow Christ what else is it, but the greatest felicity that can happen vnto man?

But heere we see we must expect a crosse, as our Sauiour foreshewes vs, and take no offence thereat when it cometh. We see Christ suffered his owne Apostles to hunger, to bee in danger of tempests, to goe forth in the world amongest many enemies. Let it not greeue vs to heare the gate is straite, and the way narrow, because the end thereof leadeth vnto life. The crosses of the world are many, as we see in Abraham, who was faine to forsake his owne country, and liue

Gen. 12, 1.

in

in feare among ſtrangers: in Sampſon, who was taken of his enemies, and ſcornefully handled: in Zedechias, who in his old age had his eyes pulled out, and was faine to end his daies in ſorrow. Iudg. 10, 20. 1 Kin. 25, 7.

Heathen men make mention of Policrates, of Samio, & of Cambiſes, who after much glory, ſuffered ſorrowfull croſſes: but for the faithfull, let not the worlds croſſes diſmay them. The naturall Sunne is profitable vnto vs not onely in ſummer, when it ripeneth our fruites, and is nearer vnto vs, but in winter alſo, when we ſow our ſeedes, and the heate thereof is furtheſt off: ſo is it with the Sunne of righteouſneſſe. Vnto Tobie, the bitter gall opened the eyes of his body, but vnto Nabuchodonozer, the bitterneſſe of affliction opened the eyes of his ſoule. For one Ionathan, whoſe eyes were opened by hony, there are many Tobies, whoſe eyes are opened by gall.

The croſſes of this worlde they are vnpleaſing to humane palate,

palate, yet they are often medicinable: the engine is laid to the bulwarke, but the fortresse is not wonne: the tree is beaten with stormes, but the roote is sure: afflictions assay the outward man, faith within it remaines safe. In all these Christ sends first the oyle of gladnesse in the state of grace, then a full deliuerance in the state of glory: first, a refocilatio is giuen to the languishing soule, then a Satiabere, when it shall see God in glory, when the Lambe shall be no more in danger of the Wolfe, nor the Corne of windes and stormes. The people of God did first fetch many sighes in Egypt, but after they sung many more Psalmes, vpon their deliuerance. Exod. 15, 1.

Chap.

CHAP. 20.

That Christian men ought to liue in all orderly and dutifull obedience, to Princes and Gouernors.

As in the art of writing, he cannot attain that faculty, that doth not carefully looke vpon the example set before him: so fareth it in this world, that vnlesse wee continually do cast our eyes on him, who passed his time heere in such orderly manner, that he grew into fauour with God and man: wee cannot keepe that order for obedience to gouernment which wee ought to do.

We must hold an order in the society of men, there is a place to rule, & a place to obey: and herein the

the saying of the Grecian is true: τάξις μήτηρ τῶν ὄντων ἐστ, καὶ ἀσφαλεία, Order is the mother and preseruer of things. Where none doth guide others, what order can be looked for? where order is not had, confusion will follow, and the successe of confusion is plaine ruine. Where men shake off obedience, and liue as they list, what peace can be preserued? where peace is not, what state eyther in Church or common-wealth can long stand? where Rulers are not, some run headlong, they well know not whether, in the bent of their owne wils: others are wauing vp and downe in opinions, all are as a body out of course, and subiect to a dissolution: on the contrary, where Gouernors ordaine a law and all hearken vnto the law, as concerning euery man in particular there is obedience, there is concord, there is continuance in well doing.

2. Now aboue all other, those who liue vnder the Lawe of lawes,

lawes, to wit, the Law of grace, for them to shew all dutifull obedience to rulers and Gouernors, placed ouer them by God, what more seemely, more Christian? Branches of one Vine stones of one building, fellowes in one family, children of one father, mēbers of one head: nay, heyres of one kingdome, what more beseeming then amongst these people to obey Rulers, and Rulers to obey God?

when Moses is praying Iosuah mustering, Israel obeying, God blessing and prospering all, O happy are the people that are in such a case. The water, saith S. Cyprian) that is separated from the fountaine, drieth: the bough that is cut from the tree withereth: the light that is remooued from the Sunne, vanisheth: the people all say, he that will not obey Iosua let him die. Christian Religion, as it doth bind men in duty and deuotion to GOD, so doth it also containe them within the listes and limites of duty & obedience towardes man, who

Exod. 17, 17

Cyp. de vn.

Iosh. 1, 18.

Rom. 13. 1. 1 Pet. 2, 13. doth rule for God, knowing that the powers that are, are ordayned of God.

The onely example of our Sauiour Christs obedience, doth ouerthrow at one touch, the loftie and Babilonicall building of stubborne spirites, who refuse conformity and obedience to gouernment amongst men. At his verie birth obedience was shewed, when the blessed virgin came Lu. 24, 27 to Bethlem to be taxed. Mathew 17. his Circumcision was his obedience to the Law: his presentation in the Temple was the same: his paying tribute, and exhorting others Mat: 22, 21. to do the like, shewed how much he allowed and established ciuill obedience to superiors & Gouernors to giue euerie one his due. The blessed Apostles Peter and Paul exhort heereunto: the one willing vs to obey for gods sake: the other for conscience sake. The practise of the primitiue Church, not onely in laying downe their lines by obedience, when Rulers were Tyrantes, but when the Church had the countenance of au-

of authority vnder those good Emperors, Constantine, Iouinian, Theodosius, Valentinian, and others, sheweth how dutifully & orderly Christians liued for Obedience aboue all Nations of the world. Eluthe-rius commendeth Lucius a King of this land, for his orderly gouerning the people according to the lawes of God: and S. Ambrose prayseth Valentinian for the same.

Epist. Elu. citatur inter leges Ed. prim.

Ambros. in Orat. fu.

3 Now where is the opinion of those men, who thought themselues freed from obedience by a vaine surmise of Christian libertie? surely it is so slender, as almost it is not worth the refuting. The misunderstanding of some Scripture, which they haue hammered in the forge of their weak braines, haue caused them to roue and range into humors, for so are they wont to be stricken with a spirit of giddines, that would be singular and aboue all others, and know not how to obey.

Sleid. in com. de Anabapt.

Princes of the Nations beare rule, amongst you it shall not be so.

Luk. 22, 25.

what a farre-fet conſequent is this, and a ſilly reaſoning? The Apoſtles muſt not haue a tirantcall authority one ouer another, as Nero, Caligula, and ſuch Tyrants had: therefore Chriſtian people ſhould not liue in Obedience to ſuperiors? we are fræd from the Law, therefore called to ſuch and ſuch Chriſtian liberty, but ſubiection taketh away Libertie? S. Peter tels vs that ignorant men peruert ſcriptures: the anſwere is plaine. Chriſtian liberty freeth vs from the bondage of the Law, and the ſeruitude of ſin, but moſt fitly agreeth with obedience to Rulers, and in rulers to God himſelfe, who ſaith: By me Kings reigne. The Apoſtle telleth vs in the latter daies, Men ſhalbe louers of themſelues, diſobedient, heady, high-minded, hauing a ſhew of godlines: and from ſuch (ſaith hee) turne away. S. Iude alſo ſaith, Theſe are murmurers and complayners, walking after their owne luſts: but edifie your ſelues (ſaith hee) in your moſt holy faith.

2 Pet.3,16

2 Tim.4,4.

Iude 16,17.

4 The first precept is, Feare God: the second is, honor the king: as if the Apostle S. Peter would say, both go together. To shew that we must homage our heart to our heauenly father, our obedience to our earthly gouernour. It is so manifest, as none cānot but know it, yet seeing we liue in that calamity of times, wherein men forget almost whose Creatures they are: we had need to be put in minde of this duty which we owe vnto the King of kings. Faith saith, hee is our Father: Obedience saith, Ergo worship him. Our allegeance towardes him is Deuotion and Loue, and Nature hath taught vs to acknowledge as much. The light which is borne with vs, doeth shew vs, we haue a duty to performe to the God of heauen. The greatest Emperors of this world are his subiects, they haue God ouer them, and men beholding what they do. Aske the poore and naked Indians, they will tell vs that religion is no matter of policie, and that there is ano-

ther Magistrate then the Magistrate of this world, to whom in nature they yeeld obedience.

We are all Gods creatures by existence, his Clients by Lawe, his Children by adoption, his people by obedience. Thousand thousands serue him in glorye, who knowes as Verity, sits as Maiesty, loues as Charity, and rules as Equity.

¶ Now as we shew our obedience to God, so ought we shew obedience also to those who haue a subordinate power, and are set ouer vs by God. It is not thee (saide the Lord to Samuel) but it is me whom this people haue refused: it is not so much the ruler set ouer them by God, as God himselfe, whom d sobedient people refuse to obey: Hee that resisteth the power (saith the Apostle) resisteth the ordinance of God, because there is no power but of God For the confirmation of this, we finde that God hath punished from time to time, murmurers & mutinous people, as by that of Dathan, Corah, and Abiram, who be

1 Sam. 8, 7.

Ro. 13, 3, 7

Num. 16, 32

he made an example for others: and the Apostle Saint Paul hath reference to this, when hee saith: Neyther murmure you as some of them murmured, & were destroyed of the destroyer: These came vpon them for an example. With no euill in thine heart vnto the Ruler of the people, for the birds of the ayre shall disclose it: **Should wee not honour them whom God hath honoured? and loue them whom God hath loued? do we not sit downe vnder their gouernement as vnder a shaddow, keeping vs from the heate and stormes, when we are defended from inuasion abroade, and oppression at home?**

1 Cor. 10, 10, 11.

Eccl. 10, 20.

when the Queene of the South came from farre to heare the wisedome of Salomon, and saw his Princely order, and magnificent state, she had heard much, but saw more: what doth she, but by and by begin to magnifie the Author of Salomons estate? O blessed be the Lord thy God (saith she) which loued thee

2 Chr. 9, 8.

to set thee on the throne as King in stead of the Lord thy God, to do equity and righteousnes. As if thee would haue saide: O Salomon, such a state, such a gouernment, such a peace, such a time, such a temple, such wisedome, they are not of man, nor from man, Blessed be the Lord thy God which loued thee, to set thee on the Throne of Israel: they are from God.

1 Sam: 18, 3 7 Affectionate were the hearts of the people to Dauid their king, whome God had set ouer them: what, should Dauid aduenture himselfe? O no: Better it were that manie miscarry, yea, tenne thousand say the people (as it were with teares of thankfulnes) God saue our Dauid, for if Dauid go, the light of Israel is extinguished: they would not the least hurt should befall him, who was the stay of them all: and therefore as humble suters, they seeme to beg his preseruation at the hãds of God.

1 Tim. 2. The Apostle willeth that praiers, and supplications, & giuing of thankes, be made for all: for

Kings

Kings and all that are in authority, that we may liue a peaceable life vnder them, in all godlynesse and honestly. Great cause had the men of Israel to beseech God, that Ionas might continue with them: for if hee were taken awar, it was because hee should not see the euill to come. O (saith the Prophet) saue and deliuer Dauid from the hand of strange children, that there be no leading into captiuity, nor no complayning in our streets. Psa. 144, 10

And thus should wee adde vnto obedience, loue: to loue, prayer: for those whom God amongest men hath set in commission with himselfe to rule for him, His debetur (saieth Tertullian) honor, propter excellentiam: timor, propter datam potestatem: obedientia propter morale debitum: amor, propter affectionis, operationem: To these honor is due, for their excellency: fear, for their power giuen them: obedience for ciuill duty tribute, for the preseruation of peace: loue for affection, which bringeth forth prayer and piety: so what Tert in Scap

should Christians of all other in the world, but honour thē whom God hath placed in his owne roome for the establishing of his owne Lawes and worship heere beneath amongst men, and especially appointed ouer his church which is the company of Christian people, for the quiet & conseruation thereof: according vnto that spoken long before, Esay 49, 23. Kings shall bee thy Nursing Fathers, and Queenes thy Nursing Mothers.

CHAP.

CHAP. 21.

That Christians may lawfully enioy earthly commodities, and posseſse riches, and howe they ſhould bee affected towardes them.

MAN conſiſteth of two parts the one earthly, the other heauenlie: and hath answereable heereunto meanes allotted him of God, for the preſernation of either: that is, temporall things for the ſtate being, & in good time eternall things, for the time to come.

Before God created man, he first made him prouiſion, & saide: Adam, haue dominion ouer the fiſh of the Sea, the Fowles of the aire, and euery thing that moueth

moueth vpon the earth. And a=
Ge:1,28,29 gaine, Adam I haue giuen thee
euery hearbe bearing seede; and
euerie tree in which is fruit: and
so euery thing serues Adam, and
Adam is onely to serue God. A=
Gen:24,35 brahams seruant saide, God hath
blessed our maister Abraham
meruailously, he hath giuen him
sheepe and Oxen siluer & Gold,
men=seruants & maid=seruants.
Iacob (speaking of his 2. bandes
or great heards of Sheepe and
Camels that went before him)
Gen:31,10 saith: With my staffe (or without
any prouision at all, a poore
loane man as it were) came I o-
uer this Iordan: Lorde, I am not
worthy of the least of al thy mercies
As if Iacob should haue sayde:
these Kine and Bullockes, these
Asses and Foales, all this sub=
stance round about me, They are
the mercies of God, and so come
from the great Store=house of
heauen.

In the first part of the storie of
Iob, we may see the description
Iob 1,1. of a true Christian, as thus: Iob
was an vpright and iust man, & one
that

that feared God, and eſchewed euil. The nexte thing mentioned of him is, His ſubſtance was verie great: yea, hee was the greateſt of all the men of the East: wherin we may obſerue, he did not forgette God when hee ſhould moſt haue remembred him, that is, when he was bleſſed, and proſpered by him: but as he abounded in Riches amongſt men, ſo did he alſo encreaſe or abound in Deuotion towards God, whom he feared. The text ſaith, Iob did ſacrifice euery day: here was the right poſſeſſing of earthly ſubſtance, rich and godly together: this was a rich man indeed, when both met together, rich in goods and godneſſe. If riches encreaſe, ſayes the text, there is the encreaſe of Riches, which are giuen from God himſelfe, ſet not thy heart vppon them, there is the vſe of riches, & with what prouiſo wee ought to enioy them.

2 To call in queſtion, whither Gods people may poſſeſſe earthly riches, is an inuention more ſtrange then true: he which would

Ios. 14, 1, 2. would haue euerie tribe a parte allotted for an inheritance, for them and theirs amongest his people, did intend no other, but that they shold successiuely haue an inheritance to possesse: and why? He hath giuen the earth and earthly things vnto the Sonnes of men. The Lawes of Nature & Nations tell vs, that amongest all men there must bee Meum & Tuum, mine and thine: and the Gospell doeth well accorde with this, as requisite amongst Chri-
Mat. 25, 17 stians, Accipe quod tuum est, take that which is thine, or that which GOD hath allotted thee out, and giuen thee to enioy. The Disciples say to Christ, Where shall we buy? So we see, ther was somewhat possessed wherewithal to buy. It was a meere irreligious, rapinous, and scoffing de-
Nazi. Or. con. r. Iulia. uice of Iulian, to spoile the church and people of God, and prey vpon their goodes, alledging the
Math. 19, 21 text: If thou wilt bee perfect, leaue all that thou hast, onely seek treasure in heauen this is fittest for men of your profession, who haue re-

renounced the world. The like saide Fœlix, that was a great agent vnder the before-named Iulian, beholding the munificence & ornaments of the Church, with what sumptuous vesselles is the sonne of Mary ministred vnto? in shorte time this vnhappy Fœlix did come to a wretched end. The like saide Maxentius, when hee would haue the church & church possessions, to waste and consume them as he list. But Saint Ambrose telles him, if Naboth would not leaue his fathers inheritance, should I (quoth hee) leaue Christs inheritance? If it were a motion of Gods spirit, to giue to his seruice, then from whence commeth that motion that would take from it? Saint Peter saith to Ananias: Why hath Sathan filled thy heart, that thou shouldest lye vnto the holy Ghost, and keepe away a part?

Theod. lib: 3. Cap: 11. 12.

Acts 5. 3.

There were shifts pretended when the greatest persecutors of Christians could formally tell them their God was no gatherer of money, or possessor of Riches

ches, and that their account should not be for thinges transitory: wherefore they did them good, in vnburthening them of these troublesom possessions and as for greater reuennues, downe with them, downe with them, euen to the ground.

3 There was no fitter way (as these men thought) of ruinating Christs religion, then by taking away those meanes whereby the exercise of Religion was continued: and surely it was so, for soone would the publick practise of religion decay, were there not some meanes by temporall commodities for the continuance thereof. To this end therefore, endowments were first allotted by God himselfe to the tribe of Ioſh. 13, 14 Leui, and since hath he stirred vp good men, to shew great bountifulnesse this way. To set forth his worship, or worshippe him in the beautie of Holinesse, as the Prophet speaketh.

Exod. 36, 5. The people neuer thought it a burthen to bring vnto the Tabernacle: and the well disposed haue

haue bin glad they had somwhat to dispose for the setting forth of the seruice of God: accounting it a mercy of God, they had the honor to do good, to be able to distribute some-what to the maintenance of his seruice.

For the vse therefore and exercise of Christs Religion, wee see in the first place, not onely how lawfully, but how religiously these tempozall and earthly possessions may be enioyed, & that the Church may vse lawfully those benefites, wherewith God hath blessed her.

Secondarily, for the state of Christians in generall, both the hungry conceit of those (of whom Epiphanius maketh mention in former times) and the running fancy of the Anabaptists of latter time, who would bring in a mingle mangle, partly consisting of a Platonical community, and partly also of affected pouertie, is most dissonant from the state & gouernment of Christians, who should rather bee helpefull then chargeable to others, & by workes

of

of deuotion, hospitality, & such like, honour God.

Ex, 5, 10, 11 Pharaoh cries vpon the Israelites to haue them make their stint and number of bricke, and yet takes away that which might yeelde the meanes to accomplish their worke: Christians must feed Christ in the hungry, clothe him in the naked, harbour him in the harbourlesse: let these men shew how this should be done, if earthly riches bee not possessed.

Luc. 16, 9. But riches (say they) are the Mammon of iniquity, and the possession of them is the roote of euill. True, some men hurt themselues with weapons, not vsing them as they ought, as these doe in misapplying of holy Scriptures, will they therefore take away the vse of both generally from all? This is a far fet inference, and from the rule of common reason. That riches are called the riches of iniquity, it is not so saide, as if they were in themselues so, but the default is, that oftentimes they become so by

by the fault of those that possesse them: it is not arguros, the matter of money, but it is philarguria, that same loue of money, that is the roote of euill, Sathan soonest preuailed with Iudas that bare the bagge: yea, that loued the bagge. This was the cause of that our Sauiour spake, How hard it is for rich men to enter into the kingdome of Heauen, because rich men for the most part are so carryed away with the loue of riches, that they oftentimes forget and forgoe the loue of GOD for a little drosse and baggage of the world. This was the cause that made the young man in the Gospell sorrowfull: euery word of our Sauiour was a sworde that did pierce his heart, Goe, and therefore make no delay, sel, and therefore depart from hence: all that thou hast, and therefore thy whole substance: giue, and therefore freely bestow vnto the poore and therefore to them that cannot recompence thee againe. The text saith, He was rich, and went away sorrowfull: and surely so it is, that Mat.19, 16.

that rich men in these cases, are sorrowfull.

Math: 13, 22 Christ our Sauiour, likeneth riches to thornes, and if Riches be in couetous mens hearts, no meruaile though they haue many sorrowes: for the nature of thornes is, they are pricking and choaking, and they grow thicke.

4 Now, though riches sometimes, and to some men are the occasion of euill (when we see them to follow vanities, and liue without controulement) it doth not therefore followe, that they are so generally vnto all. True it is, that we should not trust in such vncertaine riches, nor stay our selues vppon these inferiour and transitory things, but mind a state of al continuance to com: yet this renouncing of the world in affection and loue, doeth not enioyne an vtter contempt of all earthly benefites, which we may vse to the good of our selues and others: and yet sometimes forsake, for the loue of heauenlie things.

When Christ our Sauiour said,

said, feare not them which can kill the body, hee doth not exclude al reuerence and feare to bee giuen such, but the meaning is, do not so feare them as you neglect to feare him which hath power to kill both body and soule. When he saith, Labour not for the meate that perisheth, but labour for the meate which perisheth not: he doth not thereby dehort vs from laboring for the meate which perisheth, but this is spoken, per modum comparationis, by way of comparison, that is, doe not so labour for the meate that perisheth, that you neglect to labor for the meat that perisheth not. So when he saith, First seek the kingdome of God and the righteousnes thereof, it is not contradictory to that of the Apostle, Prouide afore hand for things necessary: prouide for things necessary hath his time, so that our Sauiours Primum quærite Regnum Dei be first remembred: First seek the kingdome of heauen, and the righteousnesse therof. It was not said, in solicitudine, in carefulnes: but in

Iohn 6, 27.

Math: 6, 33.

2 Cor. 8, 2.

in labore, that is, in labour thou shalt eate thy breade: nay, it is not so much the care, as the inordinate care of earthly thinges, which the Greeke Text hath, μεριμνα, that is there dehorted. The care for the life present, and things necessary thereunto, is in the Apostle commended, but in the Euangelist, the care of heauenly things is preferred: he that prouideth aforehand for thinges of this life, as he that giueth his virgine vnto marriage, doeth well: but hee that prouideth for thinges appertaining to the life to come, as hee that giueth not his virgine, doeth better. The desires of thinges necessary for our abode here is needfull: but the desire of and for our heauenly being, is most needfull of all. Rachel was the fayrer, though Lea was the fruitfuller: our onely care to possesse heauen & heauenly things, is like Maries part, which our Sauiour Christ said, should neuer be taken from her.

1 Cor. 7, 38

Gen. 29. 17

Luc. 10, 42.

5 This notwithstanding

a

a sufficiency for the maintenance of life the lawfull vse of worldly goods and possessions may bee continued, so wee vse them as Mariners doe their Oares, to helpe them along till they come to the Hauen: or as way-faring men do their staues, which willingly they lay aside when their iourney is done: the scope is that we be indifferent vnto riches, & thinke of them in Christianity, as the Philosopher himselfe did concerning the state of felicity: Si adsunt, ornant: si absunt, non tolunt If we haue them, they helpe vs: if not, they do not vndoe vs: because Christians can bee rich with a little, and content howsoeuer, hauing learned with the Apostle, both to abound and to want: knowing that they brought nothing into this world neither shal they carry any thing out. *Arist. Eth. lib.* 1 Tim. 6,6.

Thinke, and thinke againe (saith Saint Austen) that wee Christians are not borne for this world, or to enioy the riches of the same, but wee liue for farther *Epist ad Iul. lib.* 11.

farther and better riches to be receiued and possessed in the world to come, that is, according to our Sauiours counsell, wee lay vp treasure in heauen.

6 It is the insatiable desire of riches, which is often reprehended. Take heed to your selues, lest at any time your hearts be oppressed with the cares of this life. The Eagle dies not so much of age as of hunger: of all vices none doth more waxe old with vs, then couetousnes: what should we be so earnest vpon the worlde, which we must shortly leaue? Howe should wee vse the commodities thereof, but as the Egyptians did their Bondmen, for vse onely, euermore looking for greater riches elsewhere? when Iudas Machabæus sawe his men ouergreedy of a little gaine, & thereupon to begin to desist from the battell they had in hand, he willeth them to follow on the pursuite of the enemy nowe flying: for (quoth hee), in the end you shall safely take the spoiles, or at last you shal haue riches enough.

Luke 21.

1 Mac. 4, 17

Let

Let vs not stay vpon these transitorie things too long, forgetting the present occasiõ we haue in hand, but let vs go forward in the course of Christian profession we haue vndertaken, ther wil come a time when we shall take the spoile, and haue treasure to the vttermost of our desires.

7 The touchstone is saide to try gold, and gold is saide to trie men: If one should haue offered Alexander the Great, a commoditie to the value of xx. poundes, and shewed him the meane and manner how to gaine it: Alexander would scarse haue hearkned or giuen eare to such a motion, because his mind was vpon gaining kingdomes & Empires. In like manner, tel a heauenly minded man of compassing great possessions, and laying vp much treasure, hee will not much respect the discoursing of these matters: For why? hee minds the getting of greater matters, or the attaining of a better possession. And after this manner did Abraham and Iacob, and many o-

thers, possesse riches, hauing their minds euer set vpon better riches to come.

And heere is the manner how Christian men may enio y riches, and hold earthly possessions, Si nihil amando possidetis (saieth Gregorie) etiam possendo relinquitis: If you doe not loue them as you possesse them, you doe leaue them in possessing them: Relinquere possumus etiam retinendo: Wee may leaue them, euen when wee possesse them. The reason is, wee doe not loue them, or set our hearts vppon them, wee rest content with that God hath bestowed vppon vs, and for that insatiable desire of gaine, in the name of God let it goe.

A miserie it is vnder the sun, men liue poore, to the end they may die rich, and make no end of gathering (they know not themselues for whome) so they may leaue rich Executors, but they respect not t[illegible] of their needy soules: [illegible]re Riches, that

that no Ship-wracke can take from vs: God grant vs to be rich in all good workes, laying vp a good foundation for the time to come, as in the 1 Tim. 6. chapter, 18. verse.

CHAP.

CHAP. 22.

In what state Christ exhorteth to forsake Father and Mother, and all for his sake.

Luke 2, 31. John 1, 17. 1 Cor. 1, 30.

When wee heare by that of Simeon and others, that Christ our Sauiour was the light of the Gentiles, that by him came grace and trueth, and that he is our righteousnes, we readily hearken vnto all this, and can finde in our hearts to beleeue it, and we do well in so doing: but when we heare on the other side, that in following of him, we must take vppe our crosse, deny our selues leaue Father & Mother, and all for his sake, wee draw backward, and begin to say with the men of Capernaum, durus est hic sermo, this is a hard saying, & who is able to endure it?

Marke 8, 34. Luc. 14, 26. Iohn 6, 60.

We perswade our selues we loue Christ

Christ, and thinke we haue discharged this loue in a little beleeuing in him: No, it is not so. If wee did loue Christ indeede, then would we forsake all strange loue of the worlde, and things thereof for his sake. How canst thou say thou louest, when thy hart is not with him whom thou saist thou louest? it is a good lesson from a bad teacher. Iudg. 16, 15

2 All creatures (say the Philosophers) desire their Centre, & do no where rest but in their proper spheares: the sparkes of fire tend vpward, the flouds and all riuers haue many turnuiges and windings, but they neuer cease vntill they come into the Sea, that common receptacle of all waters: the soule of man hath her center, which is GOD: she neuer resteth vntill shee be there, and when she is there, she would not bee remooued, Fecisti nos Domine propter te, & inquietum est cor nostrum donec perueniat ad te: Lorde thou hast made vs for thy selfe, and our heart is vnquiet vntill it bee with thee. We neede Aug: med.

not meruaile to see men, which are addicted vnto the loue of the worlde, or the flesh, or anie thing (except God) how they are often troubled and vexed, howe they are weake, wearie, and full of discontent: the reason is, they are not in their proper Spheare, which is not in the loue of God. It is said, that when Christ fled from Herod, and came into Egypt, all the Idolles there fell downe: and sure it is that when the loue of Christ doth come into our hearts, all the Idoll desires of the world, and the flesh, will fall to nothing. No man can
Math: 6, 24. serue two maisters, that is, at one time two maisters, commanding contrary things, so doth the loue of Christ, & the loue of the world, wherefore let vs leaue the one, and cleaue vnto the other, least leaning vnto the one, wee forsake the other, and our selues be forsaken of him

3 And should we not forsake and forgo al the world for Christ his sake? Should wee not leaue chaffe for Golde? puddle water for

for the fountaine of life? Straw and stubble for precious stones? nay, vile earth for the heauen it selfe? when Elizeus followed Elias his Maister, hee left his Oxen ploughing, as if he had nowe a better Husbandrie in hande. 1 Kin. 11, 20
when Christ called his Apostles, they left their fishing (and yet continued a trade of fishing still, for now they should be fishers of men) they followed him. Mark: 19, 27
Peter sayeth, Domine reliquimus omnia, Lorde, wee haue left all: what was this All, but some olde Boate, and a few rotten tome Nets, for these were now in the mending? was this that all? yea and they left more to at this time, then Alexander the Great could desire, for they left the loue of the world for the loue of christ which is more, & of more worth, then many worlds.

By this example of the Apostles wee learne to forsake three things for the loue of Christ: by their nettes, the pleasures of the flesh, which are wont to take mē and snare them: by the ship, the

riches of the world, which doeth carry vs away from the hauen of true rest: by their father & mother, those things that are nearest and dearest to vs in the world, all these must wee leaue for the loue of Christ. Yea, & our selues also, but how can that bee? As thus (saith S. Gregory) aliud sumus per peccatum facti, aliud per gratiam conditi; wee must leaue our selues as sinne hath made vs and sticke vnto him by whom we are made by grace.

4 There is a neerer coniunction betweene Christ and the faithfull, then there is with Father and mother, for of them wee haue Esse naturæ, a being in Nature: but of Christ, Esse gratiæ, a being in Grace: of them our being, of Christ our well being. To honor Father and Mother, is the fift commandement, but to honor God is the first commandement of the Law: to shew that to honour God, is aboue all. It is saide, Exo. 12, 1, 2. Mar: 7. 10. Man shall leaue Father & Mother, and liue with his wife, but he must leaue Father, and Mother,

ther, and wife, and all to dwel in loue with Iesus Christ. Saint Ierome saith, if my father stoode weeping on his knees before me, and my mother were behind me, pulling me backe: if all my Brethren, Sisters, kinsfolkes and Children on euerie side were about to retaine mee in a sinnefull life, I would despise them all: fling off my mother, run ouer my Father, to go to Christ who calleth me.

Whosoeuer hateth not his Father for my sake: A strange speech to heare Charity it selfe speak of hate, and much more to exhort it: But consider how it is spoken, not litterally or simplie to hate, (for how could he speake so, that so much honoured his father and Mother, and gaue a law for the performance of this dutie of loue?) but if father and mother will bee loued more then Christ, or draw vs from his loue, then as God saide vnto Abraham, Get thee from thy owne Countrey and Kindred: so get thee in this case from father and mother: yea, goe

Luc: 14, 26

Luc: 5, 1.

a step farther, & animam tuam, a Gods name, forsake thy owne life: forsake all rather then forsake the loue of Christ: O leaue not the loue of Iesus Christ, for if that forsake vs, all the worlde cannot comfort vs.

In the eight of S. Matthewes Gospell one excuseth himselfe not following Christ, saying: My master suffer me to burie my father: he had a loue to Christ, but a regard of his Father stayes him from the performance of any dutie vnto him: but our Lorde admits no excuse of carnall affection when he cals: the father (saith S. Austen) is to be honored, but euermore God is to be preferred: the Father in earth shoulde haue honour, but the Father in heauen more.

Luc: 16,3. Damasc.

5 One compareth the state of a distressed man vnto that Steward in the Gospell, who was called by his Master sodainely, to giue an accompt of great substance committed to his charge: this man not able in the worlde to make any accompt, be-

being afraide (his dealings had beene so slender) to looke his Maister in the face, in this distressed condition he knowes not what to doe, he must giue an accompt, a great accompt, and a great accompt sodainely at last hee bethinkes himselfe of three friends he had, and hee resolues in this necessitie to make trial of them, what they would doe for him. He comes vnto the first of these friends, opening his griefe: this friend tels him that he could finde in his heart to do him good, but hee had so many to pleasure, that he must needs bee pardoned for this time, and so leaues him. This done, he commeth vnto his second Friend, and sheweth him, as vnto the first, his miserable estate, prayes him to speak a good word for him: surely (saith hee) I would speak for thee, but to tell thee a plaine truth, when I come before thy master, I shall rather speak against thee then for thee: now was this distressed man more sorrowfull then euer: hee hath one onely Friend which hee had

often

often iniured, and therefore was ashamed to go vnto him, yet at last he comes & makes his moan vnto him: & his friend had no sooner heard the case of this miserable distressed man, but forthwith he goes and maketh full satisfactiō and account in his owne person for all the debt.

The first of these three friends is the world, which hath so many to pleasure, as the distressed sinners findes little comfort, if at any time he craue helpe of it. The second friend is the Lawe of God, which will rather speak against him then for him. The third is our Lord Iesus, the surest friend of all, whose loue is more deere vnto vs then hart can conceiue: this is the friend that will stand by vs, when all faile vs, & should we not therefore forsake all for his sake? Should we with Demas folow the world because it hath a little more pleasure then Paul? No, saint Paules crown of glory wil make amēds for all, if with S. Paul wee keepe the faith, and fight a good fight, 2 Tim. 4, 10. 6 what

6 What should possesse our harts wholy rather then the loue of Christ? To whom should we resigne our hearts, but to him? Yea, what haue we to giue him but our hearts? Æschines a poore student saw many of his schole-fellowes bring presents to Socrates their Maister, hee came saying, Sir, I haue nothing to giue, loe I giue you my selfe: because said Socrates, thou doest giue thy selfe, thou shalt not lose thy selfe, but receiue thy selfe bettered by instruction. So, if we giue our selues to Christ, we shall receiue our selues bettered.

The soule is as a house possessed of a tenant, which is the loue of God: when the desire of earthly things doth come, there is no roome, the house is taken by before. Wayfairing men when they see the Inne full, they passe along: wandring desires when they see our hearts ful of the loue of God, away they go.

CHAP.

CHAP. 23.

What wee learne by Christs many Myracles.

HOw profitable & pleasant a thing it is to haue Christ our Sauiour and his holy actions euermore in remembrance, that of the Spouse in the Canticles doth shew, My Spouse is as a bundell of Myrrhe: what is this bundell but the odoriferous life of the Sonne of God? what are those diuine myracles of his, but as sweete perfumes much refreshing our mindes: for if for no other, yet for this cause, that wee might learne to know him to bee the true Messias, which was sent into the worlde, Christ confirmed

med his heauenly doctrine by many heauenly dæds, that those whom his teaching coulde not moue, at leaſt his diuine worke-ing might compell.

The people were content to heare his Sermons, ſo they might ſæ his Myracles, and Chriſt was contena they ſhoulde ſæ his myracles, ſo they woulde heare his Sermons. If I doe not the workes of my Father, (ſaith hæ) beleeue mee not: If I doe them, though yee beleeue not mee, yet beleeue mee for my workes ſake. The workes which I doe, teſtifie of mee. By which wee may gather, whereunto tended the myracles of the Son of God, euen vnto the ſtrengthening of our faith. Ioh. 10, 38.

To manifeſt that hæ hadde power in earth to forgiue ſinnes, he ſaith vnto the ſicke of the palſie, no more but this, Fili dimittuntur peccata tua, Sonne, calling a poore miſerable man, ſon, and bidding him to bee of good comfort.

To confirme that he indæd was

Iohn 6.9 was the bread of life, he feeds a great multitude with fiue barly loaues and two fishes. To shew
Mat. 8. 16. that he had authority ouer Sea and land, hee commaunds the waters and they obey him. To
Lu. 18. 43. make his power knowne ouer the power of darknesse, he chargeth foule spirits, who had taken vp their dennes in many distressed creatures, to come forth and to depart. To shew that hee was the resurrection and the life, hee raised Lazarus from death. The Magitians of Egypt did some wonders before Pharao, but they came not neare to Moses doings, they were onely slender illusions, yet Moses miracles came farre behind those of our Sauiour, they were so many, they were so wonderfull, as none but God could effect them.

2 By this order did our Sauiour Christ obserue, that from doctrine hee proceeded to shew miracles, that if his wordes could not preuail, yet his workes might. By which workes it was euident how willing, hee was to

heale

heale our infirmities, and how able to help all that still call vpon him. To this end therefore in the second place serue his Miracles to shew his power, that he was God, and that there is no disease so desperate, which he by his onely word cannot cure: and in the third place also they serue to shew his goodnesse, that there is none so miserable whom hee will exclude.

Iehosaphat the King, when he was at a great straite, and knew not what to doe, at least hee resolued vpon this: Aske counsell of the Lord I pray thee (said hee) as if he should say, I will go seek helpe of God. When wee know not what to doe, or which way to turne vs for helpe, wee may resolue vpon this, we will goe to Christ, hee was mercifull on earth, and shewed mercy by many miracles in helping all that came vnto him. 1 King. 22 5

3 But now obserue wee the manner of his working Miracles: at one time hee speaketh the word onely: at another, hee couch- Math. 8. 13. Mar. 9. 24.

toucheth the diseased: sometimes he cures in presence, at another time being farre absent. In some he is lifting vp his eyes to heauen, in others hee prayeth openly, all which want not a mystery, and appertaine as well to the instruction of our faith, as the direction of our life, and are as part of the Gospell, because they shewe vnto vs good and ioyfull things. When the Prophets wrought myracles, they were alwayes praying, but wee heare Christ commanding and speaking the word onely, and it is done He commandeth the winds and the seas, hee chargeth diseases to cease, and Diuels to depart. Vnto the Leaper he saith, I will, be thou cleane. Vnto the man that lay by the poole of Bethesday, Take vp thy bed & walke. Vnto the widowes sonne, Young man arise: so Christs myracles differed from the myracles of the Prophets and of the Apostles in manner of doing them.

Mar.7,33 6.

2 Kin.4,35
1.Kin.17,2.

Iohn 5,1.

Euſ.l.1,c.14

The Church story doth mention a certaine Letter written by

by Agbarus the Edissean, the tenure whereof was this, Agbarus the Edissean to Iesus the good Sauiour in the Countrey of Iury, &c. It is shewed vnto me that thou and thy Disciples doe giue health to mortall men without hearbes, or medicines: for as the fame goes of thee, thou dost bring to passe that the blinde see, the lame walke, the Leapers are cleansed, that thou dost cast out foule spirits and euen raisest some dead amongst the people: these things when I heard of thee, I began to conceiue this, to wit, that eyther thou wert God, or at the least the Sonne of God, come downe from heauen.

In this wee see that the myracles of our Sauiour made the worlde to stand amazed at him, and the faithfull to beleeue on him.

4 Whē Christ had turned water into wine, who did turne sorrow into ioy, the law into grace, the Euangelist saith at this time he began to shew forth his glory, for

Iohn 2.11

for this was his first miracle, and his Disciples beleeued on him.

And what else doth the dailie hearing of his diuine miracles, but daily increase in vs Faith more and more? Let vs heare them, and beleeue on him: Blessed are they which haue not seene, and yet haue beleeued.

Iosh:10,11 2 Ki:2,4,35 1 Kings 1.

Some will say, holy men of old wrought miracles, for at the prayer of Iosua the Sunne stood still, Elias and Elizeus did many great and wonderfull works. It is so indeed, saith S. Austen, but if you marke the manner, these were farre inferiour to Christes miracles: These wrought by prayer, Christ by his owne power: they as holy men, hee by his own authoritie as God, they when they raised one from the dead, did no more, Christ did of diuers sorts. It was but his word and his deede, vnto the blinde man, Receiue thy sight, a speech like him that spake it

Luc:18,34.

5 If wee compare Christ his miracles, with the testimonies of

of the Prophets long before his comming, he hath giuen Medicine to heale our infirmities saith Esay. The eyes of the blind, the eares of the deafe are opened, the lame shall leape as a Hart, the dead men shall liue, then shall he preach the acceptable yeare: all which accord with his miracles in the Gospell. Esa: 35, 55, 56. Dan: 12.

Why did the Pharisies so much enuie him, but for his glorious workes, for which they should haue loued him? neuer did they pursue him more eagerlie, then when hee had now lately raised Lazarus from the dead. Those who scorned him vpon the crosse could out of their owne mouths iudge themselues, saying: hee saued others. John 11, 48

6 For those miracles of our Sauiour, they cared not in him either aliue or dead. See what his power did: he was crowned with thornes and now Kings & Emperours do call downe their Crownes at his feete. What a death was that which did such things which all the liuing could not Luc: 23, 35

not doe: by weakneſſe he ouercame power.

Twelue Fiſhermen in ſhorte time ſubdue the world vnto him by ſuffering, and teaching men to ſuffer: by dying, and teaching men to dye. He wrought myracles in himſelfe, and (as hee before promiſed) hee wrought by his power myracles in his Apoſtles: he cured a woman that touched the hemme of his veſture: and Peter cured diuers by his very ſhadow: Hee that beleeueth in mee, the workes that I do, ſhall hee do alſo, and greater then theſe ſhall he do. Whence wee ſee what was done in beleeuing on his Name.

Mat. 9,21.

Acts 5,15.

Ioh. 14.20.

The primitiue Church had many myracles, but ſuch myracles are now ceaſed: for trees newly planted are wont to require watering, but hauing once taken roote, that labour ceaſeth. We reioyce (ſaith Thomas Aquinas) that we are paſt the beginnings, not to require ſignes againe. The faith of Ieſus Chriſt is eſtabliſhed in our hearts, and Chriſt doth myracles ſtill: dumbe and

Tho. in Epiſt: Io.

deafe fleſh is not opened: but the dumbe and deafe hart, by the operation of this woꝛd: foꝛ hee cured viſibly the blindnes of the body now he cureth inuiſibly the blindneſſe of the vnderſtanding: he raiſed thꝛee from the dead, and ſo doth he ſtill thꝛee ſoꝛts of dead ſinners: The firſt was the Rulers daughter, whom he raiſed in the pꝛeſence only of her parents, putting foꝛth the multitude: theſe are thoſe whom hee raiſeth from ſecret ſinnes. knowne only to God and themſelues.

The ſecond was the widdows Son, which was now carrying foꝛth of the City, toward the graue, and Chꝛiſt met him by the way, and raiſed him: theſe are thoſe who are going on in an euil courſe to the pit of deſtruction, but Chꝛiſt happily meetes them, pꝛeuẽting thẽ with his grace, deliuered to their mother ꝧ church, they become new men & ſo liue. Mat. 9, 24. Luc: 1, 14:

The third was Lazarus, who was laide in the graue, and had beene foure daies dead. Theſe are thoſe that haue layen long in their Ioh: 11, 39:

their sins. and begin to sauour: for these Christ groaneth & weepeth, as he did for Lazarus, and these he calleth by his grace at their dead harts, ready to restore them to life, and at last they reuiue: and when Christ raiseth these, he works a miracle indeed: and yet blessed bee his name, for he often worker this miracle. In the miracle of Elisha, wrought by the power of God, the childe neesed seauen times: in like maner they that are raised from death by Christ, leaue seuen capitall sinnes.

7 By sixe workes of mercie Christ wrought myracles vpon the bodye, and by those sixe also doeth hee worke myracles vpon the soule: blindenesse is ignorance and error: lamenesse is inconstancy and waywardnesse of the will: Leprosie is concupiscence of the flesh: deafenesse is obduration of the heart: the separation of grace from the soule, is death: pouertie is the defect or want of the knowledge of God. Some are blinde by ignorance, these he il-

illuminateth by the light of faith: some are lame by imperfection, these he enableth by the strength of hope: some are Leapers by contagion of sin, these he cleanseth by the merits of his death: some are hardened by the obduration of heart, these he wakeneth by the calling of his worde: some are dead by reason of sinfull life, these he raiseth in the inward man to a spirituall life: some are naedye and destitute of helpe, these he adorneth & cloatheth with grace.

Christ pronounceth a woe to those Cities wherein most of his myracles were done, because they beleaued not. Woe bee vnto thee Chorazin, woe be vnto thee Bethsaida: by Chorazin may be vnderstood the state of rich men: by Capernaum, of carnall men: by Bethsaida, the wise men of the world. Some of these myracles doth Christ worke in Bethsaida, in Chorazin, in Capernaum, amongst rich men, carnall men, worldly wise men: these shoulde haue beleeued, but did not: these

Mat. 11, 20, 21.

ought to beleeue, but do not.

The men of the olde worlde were ouerwhelmed in the flood for their sinnes, when they had no other law but nature: and of the heathen, the Apostle saith, that They should bee without excuse: because that when they knew
Rom. 1, 20. God by the creation of the worlde, and other visible things, yet they glorified him not as God. Then what shall wee do, that haue the scriptures to bring vs vnto knowledge?
Mat: 12, 38 The Iewes required a signe of Christ, when they sawe nothing but signes from him.
Act: 13, 12 Paulus Sergius in the Actes saw but one miracle of the Apostle S. Paul, wrought vpon another, and by and by hee receiued Pauls preaching. The Apostles before euer they saw Christ doe any miracles, did but heare him
Mat: 11, 21. say, Follow me, and they forthwith left all and followed him. Christ began to vpbraide the Cities wherein his miracles were done: Incepit, hee began to vpbraide, as if hee doth still the same: and he may iustly do it to vs, who haue seene not one but

many miracles, wrought not vpō others onely, but vpō our selues.

8 A diligent view of Christs miracles doth offer vp vnto our religious thoughts many things worthy of our obseruation: as first, they moue to giue praise & glory vnto God: so did the Israelites when they saw themselues deliuered by a miracle in the red sea: so did the people in the Gospel, when with astonishment they cried out: Wee neuer saw it on this fashion: he hath done all things well, hee hath made the blinde to see, and the lame to goe: and for these miracles wee giue glory vnto God. Secondarily, they teach vs to haue recourse vnto him in all time of necessity: for when we see him full of pitty and compassion, wee learne not to despaire, but to trust in him: when we see hee can feede whole multitudes in the desart, where otherwise there was little hope of succour, wee learne how powerfull, and how pittiful he was, and how ready hee is to releeue. Thirdly, these, and the

Exod. 15, 1.

Mar. 7, 37

consideration thereof may serue as an inuincible truth, for the confirmation of our faith, and also as a stay in times of distresse to comfort our selues and others.

CHAP.

CHAP. 24.

What we learne by the diuine wisedome of Christ in answering his aduersaries, & others that came vnto him.

TO come in order from the doings to the diuine sayings of the Sonne of God, (for so S. Luke obserueth) he beganne to doe and say: such diuine wisedome was in these, that it moued all that heard him to admiration, for why? hee alwayes spake, Tanquam habens potestatem, as he that had power to stirre vp the heart of man. When hee was disputing in the Temple, the Doctors were astonied at his vnderstanding: when hee exhorted the multitude, the people were amazed at his doctrine: when some should haue apprehended him, they say, Ne- Acts 1,4.

Mat.12,42 uer man spake like this man. And he himselfe saith, behold, a greater then Salomon.

Mat.22,16. In S. Mathewes Gospell, the Herodians and the Disciples of the Pharisies, come with a question of tribute: Maister, thou teachest the way of God truely, &c. how saist thou, is it lawfull to giue tribute vnto Cæsar? They call him Maister, when they meane nothing lesse, then to be instructed by him: they praise him (saith S. Chrysostome) when their intent was to entrap him, as flatterers are wont, when they wold draw men whither they list. We know, (as if they would say) thy sincerity is such, that thou sparest none: no not Cæsar himselfe, dic nobis, tell vs: thy knowledge is such as thou canst sone resolue vs. Christ perceiued well enough this deceitful proceeding refuseth their praise, reproueth their hypocrisie, and calling for a tribute penny, bids them go and doe their dutye in the name of GOD to Cæsar, as they ought to doe, for that very inscription

Chrysost. in Mat. hom.

on of Cæsars did shew them as much.

These men being answered, the Sadduces come vnto him, with a captious question, putting the case of a woman which had seauen Husbands: now to which of these should she appertaine in the resurrection? If vnto any one of them, then iniurie was offered vnto the rest, which was euill: if vnto all, then must he admit a plurality, or polygamy, or power of hauing many together, which was worse: and therefore they thought by this subtle kind of question, to haue strongly inferred against the resurrection, and to haue grauelled our Sauiour at first dash. Christ soone disappoints them of their purpose, which they missed of, and by and by shewes them they erred, not knoing the scriptures: & the resurrection was not to be considered with any carnal conceit, for there was neyther marrying, nor giuing vnto marriage, but they were as the Angels of God in heauen. By which an- Mat. 22. 25.

swere they were at a Non plus: whose wife of all? why nones at all: to which of them? to none of them: There is no marrying, &c. The text saith, they were put to silence, as if now they hadde no more to say.

Mat. 22, 36. 2 After this, a Doctor of the Law asketh him, which was the greatest Commandement in the Law, a question at that verie time in controuersie amongst the Iewes, concerning the precepts of the law morall, iudiciall, and ceremoniall. Christ comprehends all in briefe, as Salomon did whē he said, The summe of all is, feare God, and to keepe the Commandements. So the summe and substance of all the Law is, Thou shalt loue the Lord thy God with al thy heart, with all thy soule, & with all thy minde, this is the first & the greatest Commandement: the second is like vnto this, Thou shalt loue thy neighbour as thy selfe. Thereby shewing him, that the scope of the Commaundements did tend principally to loue: and in this loue, God did chiefly re-

Eccl 12, 13

quire

quire the verye affections of the heart, and therefore that they shoulde not so much busie their heads about needlesse questions, as apply their hearts to kæp the precepts of the Law, which in a generality did consist in the loue of GOD, and the loue of our neighbour: a short lesson, and yet we are our whole life time about it.

3 In S. Iohn, the Scribes & Pharisies bring him a woman taken in adultery, and set her in the midst, saying: Maister, this woman was taken in adultery, in the very act. Now Moses commandeth in the Law that such shoulde be stoned, what saist thou therefore? This they did to tempt him. If hee should haue condemned her then where is that mercy that all the world speakes of to be in thæ? If he should not haue condemned her, then lo, thou art cleane contrary vnto Moses Law: thus by a Dilemma, they thought to catch him. Christ sounds the secrets of their hearts: he writeth vpon the ground (but what wee Iohn 8,4,

know not) and then willeth them after examination of themselues, to proceede to execute the sentence of Moses Lawe vppon her. In effect, the Lawe is iust, but let iust men execute the equity of this Law. By which diuine answere they al stand mute and confounded in themselues, and finding not where to reproue him, they slinke away. which answere (saith S. Austen) was iust and gentle, Puniatur peccatrix, sed non a peccatoribus, let this sinner be punished, but not of sinners.

When some other of the scribes said within themselues, he blasphemeth who can forgiue sinnes but God only? Christ knowing their thoughts, saith: Whether is it easier to say, thy sinnes are forgiuen thee: or arise, take vp thy bed and walke: here (saith Tertullian,) he sheweth hee was the Sonne of God.

Tert. lib. 5: aduers. Marcio.

Luc. 6, 6. In S. Luke, a diseased man is brought vnto him vpō the sabboth day, not to heale him were want of compassion: but yet to heale

heale him, were to giue occasion to the Pharisies of murmuring against him: murmure or not murmure, Christ doth the poore man good vppon the Sabbaoth day, and shewes them the ende thereof: That the Sabboth was made for man, and not man for the Sabboth. In the same Gospell, Pilate the Iudge asketh him if he were the Sonne of GOD: Christs answere is, Tu dixisti, thou hast saide it: neyther affirming or denying of himselfe. Luc. 22, 70.

In another place, our Sauiour taketh vpon him the person of an opponent, and asketh them: The Baptisme of Iohn, whence was it? from heauen, or of men? They reasoned among themselues saying: If we shall say from heauen, he will say vnto vs, why did you not beleeue him? And if wee say of men, we feare the people, for all hold Iohn to be a Prophet: Then they answered Iesus, and saide, We cannot tell. And hee sayde vnto them, neyther do I tell you by what authority I do these things.

5 The

5 The like question to this, proposed he at another time vnto the Pharisies, saying: What
Mar.12.25. thinke ye of Christ, whose Sonne is
Lu.20,42. he? They saide vnto him, Dauids: He saide vnto them, how doth Da-
Psal:110, 1: uid in spirit cal him Lorde, saying; The lord saide vnto my lord, sit at my right hand, till I make thine e-
Mat:22,46 nemies thy footstoole? if then Dauid call him Lord, how is hee then his Sonne? And they coulde not answere him, neither durst they from that day fooith aske him any more questions. Thus our Sauiour Christ whether hee were answering or opposing the Pharisies, they saw his diuine wisedome was such, that they coulde not but wonder at it: and no meruaile, saing he was the diuine wisedome of the Father himselfe

when the Iewes obiected
Lu:11,15: vnto him, that he cast out diuels by the power of Belzebub, First, he asketh them, by whose power then did their children cast them out? Secondarily, he sheweth their

their great erroꝛ oꝛ malice, in obiecting this against him: foꝛ if he by the power of Belzebub shoulde cast out diuels, then was Sathan diuided against himselfe: if so, then could not his power stand, and therefoꝛe the summe of our Sauiours answere was this, Whosoeuer casteth out diuels, the same is cleane opposite or contrary vnto Sathan. But I, as you see, cast them out: it followeth therfoꝛe contrary vnto your assertion, that I do this, not by the power of Sathan, but by a power opposite vnto his: and thus they saw themselues snared in theyꝛ owne snare: and in the trap (as the Pꝛophet speaketh) they laide for others, is their owne foote taken.

In the twelfth of S. Luke, when one said, Maister speake vnto my Brother to diuide the inheritance with me: Christ saith, Man, who made me a Iudge? though hee were a Iudge both of quicke and dead, yet he refused to iudge in a pꝛiuate inheritance, to shew, that his

his first comming was not to iudge, but to be iudged: this notwithstanding, Christians may yet bee Iudges in matters of controuersie, as the Apostle requireth.

1 Cor. 6.

6 When the yong man saide vnto Christ, Good Mayster, &c. Our Sauiour saith, Why callest thou me good? there is none good but onely God. A strange answer we would thinke: why Lorde, thou art God, and therfore well might he say vnto thee, Good: but when we consider the matter throughly, we shall perceiue that Christ in this answere had reference to that which this yong man thought of him.

In these and many other answeres of our Sauiour to those that came vnto him, ioyne how many answeres, so many instructions haue wee, both for the strengthening of our faith, and direction of our life, to giue an answere vnto euerie one that asketh vs a reason of the hope wee haue, that by our good conuersation, we may stop the mouthes of

of those that speake euill of vs.

Againe, we may learn by some of our Sauiours answers to haue respective care in answering others, sometimes as he did by silence. This in part also he exhorteth, when he willeth his Disciples to be as simple as Doues, & wise as Serpents.

CHAP.

CHAP. 25.

What wee may learne by our Sauiours Acts vpon the Sabbaths & Festiuall dayes.

That a consideration of the life of Christ is verie profitable vnto vs, it appeareth by this, that it is resembled vnto the tree of life in the middest of Paradise, in which some boughs are high and lofty, some lower & more easie to be reached: the high are contemplations of his diuine actions, the lower are of those which are humane: a surueigh may be taken of both of these in his obseruation of the Sabbath and other Festiuities.

2 As concerning the Sabbath (although euerie Feast in a generality bee called a Sabbath) we

wee finde it continued all along vntill the comming of our Sauiour Christ, who did himselfe ratifie the lawfull vse thereof by his owne example, who vpon the Sabbath day was often teaching in the Synagogue of the Iewes, and at other festiuall times, he resorteth vnto Ierusalem, as we finde in the Gospell, there to keepe (after the manner and ancient custome of the people of God) their feasts appointed to bee kept by the ordinance of God himselfe. Of this Ordinance wee reade in Leuiticus. And the Lorde spake vnto Moses, saying: Speake vnto the Children of Israel, and say vnto them, the feasts of the Lord, which you call holy assemblies, euen these are my Feasts. There mention is made of the Sabbath, the Passeouer, the feast of vnleauened bread, the feast of first fruites: the feast of Tabernacles: concerning all which, Moses not onely mentioneth that God will haue these obserued, but also setteth downe in particular with what circumstances,

Luc: 6,6. Iohn 5,2. Iohn 10,14 Leuit: 23,1

stances, and the manner how.

Exod:20,1, 2,3,4. 2 When as now in the first Table of the Law, God had shewed both his external and internall worship in the two former precepts thereof: and in the third place placed reuerence & honour to be done vnto his holye name: that there might also be a sanctified day separated from others, for the obseruation of these holie duties, therefore in the 4. Commandement doth he command a sanctified and holy time, to shew that as he had giuen Lawes for his worship, so would he also ordaine a time for his worshippe: which time he would haue to be holy, which holines hee would haue to resemble his owne rest: the seauenth day sanctified by him, his rest, so called in that he rested the seauenth day, he rested or ceased from the creation of the world. And man was created toward the end of the sixt day, that he might beginne to leade his life vppon a time sanctified, which was the seauenth day.

This

This Commandement God setteth downe in many wordes, as if hee were the longer expressing it, to teach his people to bee the more carefull in the obseruing of it. The other Lawes were onely negatiue, but this is both negatiue and affirmatiue, not only shewing what we should do, but what we should not doe. Thou shalt keepe holy, and remember that thou keepe holy, thou shalt not labour, and so forth as is expressed in the Law. When the Prophets would shewe, either wherein a people did honor God or otherwise dishonor him, they mention it in keeping or not keeping the Sabbaths: wherefore Esay saieth, Blessed is the man that keepeth the Sabbath. And when the prophet Ezechiel would shew how the people had cast off all reuerence of God, hee expresseth it in this phrase of speech, Polluerunt Sabbatha mea, they haue polluted my Sabbaoths. Wherefore in obseruing the sabbath, we are to consider the rest, and the sanctifying of this Rest: for

Exo. 20, 4, 5

Esay 56, 2.

Ezec. 20, 16

for it ought not to be beastly rest, for that is Sabbathum bonum; nor a prophane rest, for that is Sabbathum Shilo: when Iudg. 21. they there gaue themselues vnto wantonnesse, but our Sabbath is, or ought to bee, sanctum otium an holy rest.

Mat: 5, 27. 4 What our Sauiour determineth concerning this, who came not to breake the Law, but to fulfill it, we may easilie perceiue. That part of the Sabbath which was ceremoniall, wee acknowledge to cease, but for the Law morall, that still to remain the same. For the rest of our beasts, and therefore much more the seruants that liue vnder vs, and principally for the religious vse it hath amongst Christians, that God may still haue a sanctified day consecrated before others vnto his worship, & mans vacation from bodily labours, as agreeable to the condition of his estate, which doeth require rest.

Mention is often made in the Gospell, what our Sauiour did vpon

vpon the sabbath daies, besides his teaching, he cured many that came vnto him, and had much ado with the Pharisies, in shewing them their superstitious obseruation of the same. The right vse whereof, he most truely obserued in doing so many sanctified workes therein, in curing diseased creatures, which the Rulers of the Synagogue could not brooke. Luc: 6, 6. Math: 12, 9. Mar: 3, 1. Luc: 13, 4. Iohn 5, 9. *Ambros: de fide lib. 4 cap 3: sanatis iam mandabat officium.*

In the 5 te of Saint Iohn, he biddes the man that had long time layen by the pooles side, to take vp his bed and walke, and cured him. Now this (saith the Euangelist) was the Sabbath day. If it had not bene vpon the Sabbath day, haply there had not bene so many eye-witnesses of the power of God. In curing another vpon the same day, Christ took occasion to shew the end of the Sabbath, that it was made for man, and not man for the Sabbath: as also to manifest the workes of the Sabbath, what they were, and of what nature: to doe good vpon this day, were Math: 12, 9.

were it but to a dumbe creature. Christ did not disallow, and the Pharisies did not amisse in lifting out an Oxe or an Asse from the ditch vpon this day: but how much more was it agreeable vnto the sanctifying of the sabbath, to helpe a distressed man, and to loose one whom Satan had bound so many yeares?

For the superstitious obseruation of the sabbath, which the Iewes vsed, it grew, as we may perceiue by our Sauiours Discourse, in them, from ignorance of the verie first institution. It was not saide, Otio Celebrabis, Thou shalt celebrate the Sabbath with rest: but Sanctificabis, thou shalt sanctifie, or thou shalt keepe the Sabbath with a holye rest.

Againe, to shew that charitie which is the summe of the Law in generall, is to be preferred before any Law in particular (for I will haue mercy and not sacrifice, saith the Lord.) Christ our Sauiour, as we see, chiefly aymed at doing good vpon the sabbath

Osea 6,6.

day.

day. Secretly to interuent thy neighbour, or openly to enuie a poore mans health, was with the Pharisies no breach of the sabbath, but to doe good vppon him, by and by is their ignorant and scrupulous conceit, the sabbath is broken. For the kindling of fire, but chiefly the gathering of stickes, was it not punished in a verie high degree? And therefore, not the least action to bee done, in any case (say they) vppon the sabbath day. These men considered not how the first Institution required strictnesse, which in that instãce is manifest for the deterring of others: contempt is one thing, necessity is another, which christ shewd was to be considered in excusing his Apostles, when they were murmured at for plucking the eares of corne on the sabbath day. The ignorance of the Pharisies did cleaue onely to the letter of the law. Doubtles with great Religion did the old Israelites well obserue and keepe the holye sabbath of the LORD, which day

Nu. 15. 39.

Luc. 6. 3.

God

God himselfe sanctified from the beginning. As this day Noah in the Arke rested on the Mountaines of Ararat: as this day the Israelites were deliuered from Egypt, when they rested from the oppression of Pharaoh: as this day the people brought in Christ into Ierusalem with palme boughes a litle before his passion: as this day shewed hee his first miracle at Cana in Galile: as this day after all his miracles rested he in the sepulcher, gloriously arising from the dead the day following: which day by the constitutions of the Apostles themselues, (and so authors against whome no exception can be taken) the Church celebrateth this day as her Christian Sabbath vnto the Lorde. This is therefore called by S. Iohn, dies domini, our Lords day, from the resurrection: that which the heathen called Dies solis, and dedicated to the Sunne, we call Sunday, as dedicated to the seruice of the Son of God.

Genes. 8, 4

Exo: 12, 41

Luc: 19, 37

Iohn 2, 11.

Math: 28, 1

Acts 20, 7. Apo. 1, 10

Κυριακὴ ἡμέρα.

Concerning the alteration here-

hereof, the Prophet Osee might seeme to speake when he saith, I will cause their Sabbaths and feasts to cease. The day of our Lorde (saith Saint Austen) which we keepe as our Sabbath, it is not onely a remembrance of his Resurrection past, but a type and figure of that eternall Sabbath which is to come. The alteration in part is as thus. They did celebrate their Sabbath with a remembrance of the creation, we of the resurrection. They as a figure of grace, when they should rest from the seruitude of sinne: we as a figure of glory, when wee shall rest from occasions of sinning. Ose 2,11. *Aug. de ciuit. Dei. lib: 22*

6 Eusebius sheweth vs of certaine men, called the Ebionites, which would keep the Sabbath with the Iewes, and the Sunday with the Christians, like men who would bee of all religions, when they are indeede of none. Others tell vs of the Petrobrutiani, a kind of men which would haue no solemne & sanctified feasts, to the honor of God *Euseb: lib. 3. cap: 27.*

at all. The Iewes were not so superstitious as these were irreligious: these men are gone, but yet their fancies in some part remaine. For the former, to wit, the superstitious manner of the Iewes in keeping their Sabbath, we see it refuted by our Sauiour, & the right vse to bee kept, how and after what maner. The question hath bene moued, whether the Machabæs did well in violating the sabbath? the question rightly proposed is otherwise: whether the Machabæs in fighting that day did violate the Sabbath: many began to waxe scrupulous. Mattathias a good and godly Captaine saw it was no time to stand vpon points, that now they must either fight it out like men, or bee murdered like beasts: to be hammering vppon nice matters of the Law, when the enemies of God were readie to destroy the law and them, hee thoght it not good, but to defend themselues, and offend their enemies, which was approued, the case standing as it did. For the

1 Mac. 2, 34

Sab-

Sabbath daies iourney, which consisted as some say, of 2. miles distance, for that the people placed their tents, or their vttermost partes thereof so farre from the Tabernacle, or that mount Olivet was about that distance frō Ierusalem, whither the people on that day might repaire, the discussing hereof is not so necessary. For the trauaile of Physitions, or any, in case of necessitie, so it be not ordinarie vppon this day, men neede not be so nice, & indeed Iewishly conceited as they are, if in this they remaine opinionated. In the Christian obseruation of our Sabbath, to stand vpon a number of curious and needlesse quirks, is without iudgement and learning, and in part Pharisaicall. It were to be wished that a serious and religious obseruation thereof were in vse without further friuolous deuices of running fancies. The people vppon other dayes offered a Lambe, but vpon the Sabbath, two Lambes were offered, as if on that day Acts 1, 12.

Psalme 119.

our deuotion should be doubled: Euery day would Dauid worship God: yea, and seuen times a day would he call vpon him: this is the day wherein wee should call vpon God more then ordinarie, a day of prayer and meditation, of reconciling our selues to God & man, of doing good, and sanctifying a holy time with holye conuersation, therefore called the Lords day, because the Lorde should chiefly be worshipped vpon this day.

7 In the second place, for the obseruation of other festuall times and annuall solemnities, it hath bin shewed that Christ our sauiour went often vnto the Feasts.

Math: 26, 7

A little before his passion, his disciples come vnto him, saying: Maister, where wilt thou that wee prepare the Passeouer? As if they knew it was their maisters maner to keep the feast now approching. For the feasts of the Iewes there is no question, as they were commanded of GOD, so were they euer solemnely kept of the godly: as they had their feastes,

so

so haue christians theirs. Christ our Passeouer is offered for vs: therefore (saith the Apostle) let vs keepe the feast. They had a Passeouer, and we haue a passe ouer too: they were deliuered out of the bondage of Egypt, & wee are deliuerd from a bondage too: they kept a solemn remembrãce, & we haue as much cause as euer they had to keepe a solemn remẽbrance too. By their feast of first fruits, the 50 day after the passeouer they helde a holy assembly vnto God: we who haue receiued the first fruits of the spirit, by the comming down of the holy ghost at the Feast of Pentecost vppon the Apostles, & consequently vpon the whole church, hold an holy assembly vnto the Lorde also. The other of our christian feasts which concerne the chiefe points of our redemption, as the blessed birth of Christ, his Circumcision, the Epiphany, & his resurrection from the dead, haue so good vse in the Church, as the ancient custome, & christian manner of the best, & best learned, that haue

1 Cor. 5, 7.

Leui, 23 10

liued since the Apostles time, is of more sufficiencie to make vs continue the godly vse thereof, then all that the deuisers of nouelties are wont to say, to draw vs by forced texts to the contrary. Sathan is subtle, and neuer more, then when hee is changed into an Angell of light: to take away a Religious remembrance of him who shedde his blood for our redemption: to passe ouer the memory of his most blessed birth without any solemne obseruation, were the next way to make both dutie and loue waxe cold in Christians, and by little and little to forget all (and that which we may tremble to think) Christ Iesus and all.

Wherfore we cannot but muse whereunto that strange Spirite did tend, which was ready to cõtroule euery Christian constitution, which eagerly sought the ouerthrow of our solemne & christian feasts. These we keepe (saith S. Austen) lest vnthankefulnesse or forgetfulnes should grow vppon vs, and therefore a sinne is it for

Aug. de ciuit Dei lib. 10. cap. 4.

men

men to spend their time, & trouble the quiet of the Church, in seeking to ouerthrow the Christian vse of solemne and seemely obseruations. By our Feastes (saith Tertullian, speaking in the behalfe of Christians against the heathen) wee sanctifie vnto God the memorie of his benefits. Epiphanius taxeth Ærius for denying Christian solemnities. They haue litle in them except boldnes which charge vs that our ancient rites come within the compasse of S. Paules reprehension, You obserue times and seasons: no, no, there is no such matter: they are far from fatall surmises of constellation, or any other heathenish respects. There is no such feare, God be praised in our Christian solemnities, wherefore vnlesse wee see them more strongly refuted then so, that is to say, by a fewe new names of our Feasts, there is no cause but the Church should still continue them in christian manner, as she doth, and so shall by the grace of God.

Tertul. ad Physic.

Epiphan hom. 72.

Gal. 4, 10.

Christ our Sauiour himselfe hath honored these times by his blessed Birth, his Resurrection, and ascension vp into heauen: at which times we honour him, as at all times, so especially when wee haue feasts consecrated to a commemoration of his goodnesse towards vs, when wee in loue & pious maner assemble our selues.

8 Sometimes wee celebrate the mention of the Martyrs and Saints of God, who haue liued in former times: and this we doe for no other end, but onely to set before vs examples of repentãce, of faith, of piety: Besides, ocrasion is offered of publicke prayer, which the oftner we frequẽt, the greater is our deuotion: abuse taken away, we see the keeping of these feasts, is a commendable and Christian custome.

9 For the manner of keeping them: first, these duties of deuotion, as prayer, hearing the word of God, receyuing the Sacraments, require our speciall care: in these our laud and praise is offered vnto God: and therefore of the

the learned they are called in the Hebrew Kaggei, times of reioycing. Secondarily, at these times we extend, as we may, bountie vnto others: and therefore saieth S. Austen, festiuall times would haue liberality, which make many blesse God for his benefites. Last of all, these solemnities orderly obserued, they doe sometimes call vs away from the inordinate carke and care of the world, & moue in our hearts many good & comfortable thoughts, in calling to minde the time will come, when we shall keep the feast of feasts in heauen.

Aug. in aduent. dom.

CHAP. 26.

What wee learne by Christs weeping ouer Ierusalem.

THat it went not with the Sonne of GOD heere in erth, as it did with King Salomon, who spent his time in great royalty in the world, or as it is said of Aristoxenus the Philosopher, who led al his life amiddest instruments of musicke: wee all know it fared otherwise wᵗ him, who did seldom laugh in ꝑ world, and the world as seldome laughed vpon him. S. Luke tels vs of his sad iourney towards Ierusalem, how he passed the way weeping, & what smal delight he took in the peoples Hosanna, or all the troupe at that time about him, for, as it is mentioned, while they

2 Chro. 9, 3

Luke 19, 41

they were singing, he was mourning. Christ was not mooued with that which was without: but respectes that which was within: the wickednesse of Ierusalem makes him to weepe. Hee wept for them, which would not weep for themselues. Dauid saith, Mine eyes gush out with water, because mē keep thy not law. Christs eyes gushed out with watrie teares, because they woulde not keepe his Law: nay, they would not accept his loue. Hee saw the Citie, and foresaw the ruine and miserie thereof. The women of Ierusalem wept when they saw the calamitie of Christ: Christ heere weepeth for the calamitie of Ierusalem to come: and this he doth not so much by words as by teares.

2 The prophets of olde haue sometimes spoken vnto the sons of men by sorrowfull signes. Moses when he had the Iudges slay them that were ioyned vnto Baal-Peor: Samuel when hee would manifest howe Saules Kingdome should bee rent from him, Num. 24, 5. 1 Sa. 15, 27.

him, hauing the lap of his coate in his hand, he rent it in the mid-
Ezech. 4, 1. deſt Ezechiel to ſhew the deſtruction of the people, takes a bricke ſtone and layes it before them: & portrayes vpon it the City, and layeth ſiege againſt it.

Chriſt at this time ſpake little, but his teares propheſied great ſorrow to come: he came nere the City, not ſo much in motion, as
2 Sa: 18, 33. in commiſeration. Dauid wept for Abſolon, ſaying, Abſolon, Abſolon, O my Sonne Abſolon, I would to God I had dyed for thee: Chriſt did as much mourne for Jeruſalem, as euer Dauid did for Abſolon: Jeruſalem, Jeruſalem, I would to God I had dyed for thee: Mo Jeruſalem, I am now going to die for thee: O what ſhould I doe vnto thee, that I haue not done?

Many a time came Chriſt towards Jeruſalem, but hee neuer came weeping as now he did, becauſe Jeruſalem was neuer ſo neere Deſolation and ruine, as now it was: and therefore Chriſt neuer ſorrowed more then now, when

when they were nereſt deſtruction.

was it for the ouerthrow of the wals and goodly buildings, that Chriſt wept? no, it was for the ſinnes of Ieruſalem, which ſhould be the cauſe of all this: what affection was heere in the eternall ſonne of God, to weepe for ſinfull men: euen then was he weeping, whē they were moſt reioycing and laughing.

The Phyſition moſt weeps, when the franticke patient is, or ſeemes to be moſt merry, becauſe hee knowes then the danger is greateſt, and therfore gines ouer to adminiſter phyſicke any more, leauing him to bee lamented of his good friends.

3 O that thou hadſt knowne in this thy day thoſe thinges that belong vnto thy peace. which words were weeping words, and vttered with an interrupted voice, and as it were for very ſorrow, breaking off in the middeſt, by a manner of ſpeech called Apoſiopeſis, when there was ſomething more to be ſpoken, but be-

ry

ry ſorrow hinders him from making a perfect ſentence. I weepe, but O Ieruſalem, which art now reioycing, and oughteſt to haue teares to preuent teares, if thou diddeſt know the thinges which do belong vnto thy peace, thou wouldeſt as well weepe for thy ſelfe, as I do weepe for thee. Thou haſt hadde a day of peace, but there is a day comming, full of ſorrow and perſecution. O Ieruſalē, becauſe thou wouldſt not accept the one, thou art like ſhortly to rue the miſery of the other. In this, Chriſt lamented their forgetfulneſſe of their eſtate: in proſperity men remember not what is to come after.

And thus heare we a mournfull Phyſition, weping for his wilfull patient, which would not be healed, nor receiue help though it were offered with teares.

Egeſi. Ioſeph. 4. The moſt dolefull deſolation that came vppon this Citty, (which yet had forty yeares after this weeping to repent in) the moſt dolefull deſolation I ſay,

say, that came vpon it, so mighty in prowesse, so glorious in fame, so rich in all abundance, is sette forth by those, who haue mentioned the tragicall end, which befell about the fortieth yere after our Sauiour suffered his passion, the beholding thereof made Eleazar one of the Inhabitants, at the very time to breake out into this or the like mournfull Oration. O Ierusalem, thou great and goodly Citty of the worlde, where is now the beauty of Syon, the ioy of the whole earth? where is thy glory? where is thy magnificence, O Ierusalem where is that Sanctum Sanctorum? where are thy Priests who were attendant vpon GOD as Angels? where are thy Sages, thy yong men? O from what glory art thou fallen, to what reproch and infamy, O Ierusalē, Ierusalem? who can reade with dry eyes the most wofull ende of this Citty and people? They refused the Father and the Son, & God sent Titus and Vespasian, the father and sonne, that neuer left them,

them, vntil they were vtterly defaced. O Ierusalem, strongly did thy enemies besiege thee, but thy sinnes did more strongly assault thee. They sold the Sauiour of the world for thirty pence, and what followed in the captiuity? thirty Iewes were sold for a penny. The Lord Iesus was apprehended vpon Mount Oliuet, & vpon Mount Oliuet was Ierusalem first besieged: the Lorde Iesus was crucified at the Passouer, and at the Passouer was all Iewry, as it were shut vp in a prison, Ierusalem sacked, and in such sort, as the Romanes themselues confessed, saying, that vnlesse this people had offended the God of heauen, they could neuer haue preuailed against them as they did. An eleuen hundred thousand, saith the history, changed life with death, & that within the circuite of a short time.

Thus haue we heard of Christ his weeping ouer Ierusalem, & the cause which moued him to weepe, by which without further application we may consider (as

Gregory

Gregory saith) that their destruction is our admonition: If the naturall branches were cut off, then may the wilde feare. When Scipio saw Carthage burne, hee wept: being asked the reason, for that (saith he) I know not what shall become of Rome: who can but sorrow whē he cals to minde that Ierusalem, sometimes the Garden of the world, is come to vtter desolation?

5 For three causes did Christ our Sauiour weep, and at three seuerall times. First, Christ wept that we should haue by so much the more, our hope & confidence in him, when we see him weeping for vs: which proceeded of meere compassiō. Secondarily, Christ wept, to teach vs to weepe, and bewaile our owne misery, & our owne sinnes, as he did the misery and sinnes of others. Thirdly, he wept, to shew vs when we should weepe, euen then when we think our selues in greatest security.

At three times also did hee weepe: first, in raising Lazarus, there he bewailed mans misery.

Secondarily, ouer Ieruſalem, there he bewailed mans ſecurity. Thirdly, vpon the Croſſe there he bewailed mans infirmity. If our Sauiour Chriſt were ſeene to weep in the preſence of others, wee may eaſily conceiue that ſecretly in the dayes of his fleſh, he often offred vp grones, as the Apoſtle ſpeaketh, with ſtrong crying, and teares vnto him, that was able to deliuer him. Heb.5,7.

6 Now what may we learne by this weeping-loue of Chriſt? Shall we ſee (ſaith Caſsiodor) the Prince himſelfe weeping, & we in the meane while ſolace our ſelues in pleaſure? Is hee a good childe, that beholding his Father ſitte in ſackecloth and aſhes, will ſtand by laughing and ſporting, as nothing moued? Shall the Sonne of God weep for thy ſinnes, and wilt thou delight thy ſelfe in vaine mirth? O Chriſtian ſoule mourne a little. when the houſe is on fire wee bring water, when the ſoule is enflamed with vnlawful deſires, wee bring the teares of Repentance. *Caſsiodor. in Pſal.50.*

tance. Call to minde that doctrine of Christ, Blessed are they that mourne: Harsh doctrine, but swatned with a blessing. It was the prayer of Saint Austen, O GOD giue mee the grace of teares. And there is in godly mindes (saith Saint Ambrose) a certaine delight to weepe. flendi voluptas, a delight of weeping. Once GOD opened the windowes of heauen, to drowne a world of sinners: the godly often open the windowes of the body, to drowne in themselues a world of sinne. *Aug. in med.*

The vnwise make but a sport of sinne, (saith Salomon:) their heart is as a barren land, where all remembrance of God is forgotten: but the wise man is conuersant in the house of mourning. Pharaoh and his hoast were drowned in the sea, as sinne & the wrackes of sinne are in the teares of repentance. Those who were diseased, found cure in the troubled pole. wee lost our felicity by delightfull eating, and we recouer our selues by mournefull chaste= *Prou. 14, 9.* *Exod. 14, 6.* *Iohn 5, 2.*

chastening.

Ec.3,1,3,4 There is (saith the wise-man) a time to reioyce, and a time to mourne: Many take their time of reioycing, but cannot hit vpon the time of mourning. O that wee did know, at the least in this our day, those things that do belong vnto our peace: better is it to mourn heere, then hereafter. When wee are moued to mournefull passions, let vs remember with how smal pompe and pleasure Christ passed his time in the worlde, who passed it in often weeping.

1 Sam.6,12 The two kine carrying y Arke, they lowed all the way as they went, and yet neuer stayed vntil they came to the place appointed: wee goe on weeping in this vale of teares, but yet keepe on the way still, vntill we come vnto our iourneyes end, and then an end of weeping. Here as in Ramah, a voyce is heard of weeping & mourning, hereafter they shall haue all teares wiped from their

Ezec.44,4 eyes. The Prophet Ezechiel, when he came to see the glory of the Lord in the Sanctuary, he was

was brought about by ỳ Lord: wee passe along by many sorrowes, and then come to see the goodnesse of the Lord, in the land of the liuing.

Of mournefull euents, how the godly take them, Ieremy said, This is my sorrow, and I will beare it: and Eli saide, It is the Lord, let him doe as it seemeth good vnto him: because hee that now goeth forth weeping, shall surely returne, saith the Prophet Dauid, and bring his sheaues with him: those that for a time doe mourne with Christ, mourning shall reioyce, when the laughing worlde shall weepe. Christ sowed in teares, it was that wee shoulde reape in ioy.

CHAP.

CHAP. 27.

Our meditation of his passion and suffering vpon the Altar of the Crosse, for the sins of the world, and saluation of our soules.

ALthough in meditating vpon the holy vertues of Christ our Sauior, which worthily requite our most deuotionate consideration, wee are much moued (I doubt it not) yet when we begin to call to minde his passion, that ocean sea of all goodnesse, then ought we to bee euen carried away from our selues, by admiring his wonders towardes vs. And here it may be saide to deuout soules, as it was to the Disciples in the garden, Hic sedete, sit ye here. Let vs not say vnto Christ with the Iewes, Come downe from the Crosse: but let vs fasten our selues to his Crosse.

Mat. 26, 36.

2 And

2 And now to enter into the consideration hereof: Christ loued vs (saith the Apostle) and gaue himselfe a sweet smelling sacrifice and oblation vnto God, wherein wee may consider these three things: first, the mouing cause, to wit, loue: Christus dilexit nos, Christ loued vs. Secondarily, the offering which this loue caused him to offer, Obtulit seipsum, he gaue himselfe. Thirdly, the end why hee gaue this offering, Vt esset propitiatio Dei patris, that he might bee a reconciliation for man with God the Father. For the first, to witte, loue, the mouing cause of all: if a Mother loue her childe because it cost her paine, neuer mother bought her sonne with so great paine, as Christ bought vs: what greater loue is there then for one to giue his life for his friend? yet great was thy loue, O holy Sonne of GOD, who gauest thy life for vs that were thine enemies. Doubtlesse (saith the Apostle) one will scarce dye for a righteous man, and yet one is found to dye Eph. 5, 25.

die for vs that were vnrighteous and then too, when it was in his power to die, or not to die. These things may bee considered, that his loue that loued sinners, that is, the loue of the Son of God, may incite our affection to him: he that had not sinnes of his owne, suffered for the sinnes of others.

The greatest perfection and force of loue, say the Philosophers, is the force vniting, and this was neuer in any so forcible as in Christ, when he would vnite vnto himselfe his church: which accordeth with that of the
Eph. 5, 23. holy Ghost, Let a man so loue his wife, as Christ loued the Congregation: the wife is chargeable, but farre more chargeable was the Church to the Sonne of God.

3 As for the offering, it was himselfe. Aaron and all his sons neuer made such an offering as this was: he gaue himselfe a sacrifice, and in a sacrifice, there are considered foure things: first, quis offert, who it is that offers: secondly, quid offertur, what is offered

fered: thirdly, cui offertur, to whō it is offered: fourthly, quare offertur, wherefore it is offered. The quis offert, is Christ, the quid offertur, is himselfe: Christ offered himselfe: the cui, to God: pro quibus, for vs wretched sinners. Why, was there nothing in heauen or earth that coulde haue bene offered else? was there no other sacrifice to be hadde but innocent Isaack? Must none be appropued to make a reconciliation for man, but the Sonne of man? was sinne then so hainous that nothing coulde cleanse the contagion thereof, but the death of an innocent Lambe? Stand and heare a little, O sinful man, thy Sauiour himselfe speaking vnto thee: for thy sake do I suffer all this: for thy sake doe I offer my selfe, as thou seest, a sacrifice vpon the Crosse: all this doe I doe for the loue of thee, thy sinnes are the thornes that pierced my head, the speare that opened my side: thy delicates was the vinegar and gall that I dranke: thy liberty and lowenesse

was the nayles that fastned me to the Crosse: see whither thy sinne, thy vanities, O man, haue brought me: behold me suffering for thee, to reconcile thee vnto my Father. Moeth he not by this, O Christian man, enflame thee with his loue, strengthen thee with his merit, and comfort thy sorrowfull heart with his abundant mercy? if he were punished for vs, then were wee punishable of our selues.

When now Iustice had taken place, (for rather then sin should be vnpunished, God would punish it in his owne Sonne) whē his iust wrath beganne to ware fiercer and fiercer, amongst the rest of the people, Aaron makes speed, takes the censer in his hand, puts on fire, & goes quickly vnto the Congregation, to make an attonement for them. This attonement hath our Aaron made for vs all, when he offered no other offering then himselfe.

Nū, 16, 47.

4 What hath man more to offer or to giue, then his goods, his

his honour and his life? all this hath Christ offered and giuen for vs: his goods, when he left his kingdome in heauen: his honour, when he was reproched of men: his life, when he yelded vp the same for all vppon the Altar of the Crosse. But how many indignities did he suffer, before hee came to the accomplishment hereof, when as like a meke Lambe hee was carried and recarried from iudgement to iudgement, when he was mocked and scorned of all sorts?

In his suffering it self, wee may consider amongst whom, where, and when he suffered: amongst whom? euen his owne people: so Pilate said, Thine owne nation hath deliuered thee vnto mee. When? at the festiuall solemnity, when others were reioycing, hee was suffering. Where? at Iernsalem the kings city, and there without the gate of the same Citty, in a place called Caluarie, where theeues and murderers were woont to suffer. O vos omnes qui transitis per

Iohn 18, 35

Lam. 3, 12.

per viam, attendite, si est dolor sicut dolor meus: O all you that passe by, behold and see if there were euer sorrow like my sorrow. From the houre wherein he was sought for, and taken by Torchlight and lanthornes, vntill the first houre of his crucifying, that he gaue vp the Ghost, one betraieth him, another apprehends him: one bindes him, another leades him bound from Pilate to Herod, from Herod to Pilate againe: one seeketh false witnesse against him, another cryeth out vpon him, hee is not worthy to liue: one scourgeth him, another strikes him on the face: one clotheth him with purple, another putteth a crowne of thornes vpon his head, a third giues him a rode, mocking him, so they neuer let him rest vntill they haue no more to do against him.

Mat. 28, 18. ¶ When we haue seene the maner of his suffering, let vs consider how great he was that suffered: euen he it was, to whome power ouer all things in heauen and earth was giuen: he, before whom

whom the 24 Elders fal down: he whose countenance Iohn a litle after beheld to shine as the Sunne in his strength, when he sawe him, and fell at his feete, as dead, hearing a voyce: Feare not, I am the first and the last, and I am aliue, but was dead, and am aliue for euermore, and haue the keyes of hell and death: and thus of the quis passus est, who it was that suffered. Apo. 1, 18

6 Now for whom suffered he all this? Euen for none other then sinfull men. For Christ suffered in the place of sinners, and with sinners, to shew that he suffered for sinners. Learne, O man, to hate sinne, which was so hainous: and as often as thou art at leasure, to meditate of the Passion of Iesus Christ the Sonne of GOD, (which thou shouldst daily doe) for it is better, saith one, then thy fasting with bread and water: so often, I say, as thou dost meditate of his passion, call to minde, as the greatnesse of thy sinnes, so also the greatnesse of his loue, who

died for thy sinnes, that as in the one thou maist bewaile thy own wickednesse, so in the other thou maist acknowledge his bountie and mercy towards thee, with that of the Prophet, Blessed is the man to whom the Lord imputeth not his sinne.

Psal.32.

7 But of whom suffered hee all this iniury? euen of his own kindred and acquaintance, the people of the Iewes. After all his miracles and workes of mercy done amongst them, in curing their sicke, cleansing their Lepers, and healing all that came vnto him: after his feeding so many hungry people in the wildernesse, teaching so many the way to saluation that came to heare him: now they reward his paines and trauaile with opprobrious contumelies: his vnspeakable mercy with bitter hatred, neuer leauing him vntill they bring him to the death of the Crosse. Thus he suffered, not of strangers and forraners, but of his owne neighbors: yea, his own brethren as himselfe calleth the,

whom

who he calleth children to God. Mat. 15, 26.

8 Foure things there are which we should meditate vpon, concerning the passion of our Sauiour Christ. First, for imitation, calling to minde his patient suffering, we should not abhorre suffering, or murmure against tribulations, seeing hee suffered so great thinges as hee did: for the members ought to conforme themselues to their head. Secondarily for compassion, we ought to consider with griefe of minde that our sinnes were the cause of all this, and therefore we should truly repent vs of them, and true repentance appeareth in the reformation of life. Thirdly, for admiration, when we call to minde, who, for whom, & what he suffred. Fourthly, for resolution, that is, to giue our bodies, as the Apostle speaketh, a sacrifice to serue him, who hath giuen himselfe a sacrifice to saue vs. And so haue we by his passion, imitation to direct, compassion to vnite, admiration to stir vp, resolution to perfect our

Christi-

Christian loue & duty towardes him.

To go forward and to leaue all the indignities offered him in the iudgement hall, his scourging, crowning with thornes, buffetting, spitting vpon, bearing his crosse, and the like.

Now the greedy Souldiers begin to spoile him of his Garments, exposing his sacred bodye all naked vnto the sharpe and colde aire, which cruelty was not wont to be offered, but to abiect persons. Then begin they to fasten him to the Crosse, racking & straining his handes and feete farther then naturally they wold extend: so cruelly are all parts of his body stretched, that the beholders might tell al his bones, according to that, dinumeraue-
Psal. 22, 16, 17. runt omnia ossa mea, they told all my bones. Here is he fastned vnto the Crosse with nailes, at the hands and feet, Foderunt manus: they digged my hands and fete. Inexplicable was this suffering, the nailes piercing those places where the sinewes mete toge-

togethey, the poyſe of his bodye euery moment encreaſing the pain: now they offer him vinegar mingled with gall, accoꝛding to that, They gaue mee gall to eate, and vinegar to drinke. Oh how mildly did he ſuffer all this: how ſhould wee bee content to leaue earthly things, ſæing him ſtripped and ſpoiled of his clothing? how ſhould we crucifie the fleſh, and the concupiſcence thereof, when wee remember his ſpare fleſh to be faſtned to the Croſſe? Se we heere Abel killed of his bꝛother, the ſeꝛpent lifted vp to heale all that are ſtung. O moſt louing Sauiour (ſaith Saint Auſten) that which the ſinner deſeꝛueth, the innocent ſuffereth. Remember O Chꝛiſtian ſoule, (ſaith Anſelme in his meditatiõs) quod captiua eras, that thou wert a captiue, but thou art freed: that thou wert baniſhed, but art bꝛought home: that thou wert loſt, but art reſtoꝛed: that thou wert dead, but art aliue. It was a mercy that thou wert his woꝛke, but it is a greater mercy, *Aug. med 7.*

thou art his price: it was much to take Adam from the earth, and bring him to the ioyes of Paradise: but it was more to take mã from the pit of destruction, and bring him to the ioyes of heauen. To proceede.

Mat. 27, 37. 10 ¶ A superscription is written by Pilate vpon the Crosse, Iesus of Nazareth, king of the Iewes, Pilate although ignorant, commended Christ in this superscription, in three things. First, for the remission of sins, in that he wrote Iesus. Secondly, for the bestowing of grace, in that he saide of Nazareth. Thirdly, for his power, in that he called him King of the Iewes: and this is written in three tongues, for that of all sorts comming vnto the feast, euery tongue might confesse Iesus the Sonne of God.

It is written in Hebrewe, Greeke and Latine: in Hebrew for the Iewes who gloried in the Law: In Greeke for the Grecians, who gloried in wisedome: and in Latine for the Romanes, who

who most gloried in dominion and power: as if Pilate should haue said: This is the King of all Religion, hauing reference to the Hebrewes: of all wisedome, hauing reference to the Grækes: of all power, hauing reference to the Romanes.

And these three sorts (saieth S. Austen) may challenge vnto them the dignity of the Crosse, to wit, all deuout and religious, rich or poore, signified by the Hebrewes: all wise, who are noted by the Greekes: all mighty who are resembled by the Latines. So then, the religion, the wisedome, the power of the world, confesse Christ their King, Iewes and Gentiles.

11 And this triumphant title or superscription is written in his death, to shew that for all his suffering death, he lost not his Kingdome: the Iewes saw it to their shame, and therefore would haue had it altered, which Pilate refused, saying, Quod scripsi, scripsi, that which I haue written, I haue written: it is true, John 19, 22

true I wil not alter it, and Pilate in the end found it true indeed, to the terror of his wretched conscience, who hauing heard of the Souldiers, the verity of the resurrection, liued in continuall anguish vntill at last, after disgrace receiued of the Romanes, he came to a desperate end by casting himselfe away, as histories mention.

12 While this was doing, did they not spare to reproach him, and this was done by many: first, by them that sate by, and watched him: secondarily, by some of the high Priests that came to marke him: thirdly, by those that passed by, and wagged their heads at him: fourthly, by one of the theeues that was crucified with him. S. Mathew saith, they both reuiled him: S. Luke mentioneth one onely. It seemeth (saith S. Austen) that both of them doe reuile him, but one perceiuing the heauens troubled, & other signes, moued with remorse desisted, & then only, one of them according to S. Luke reuiled him.

Mat. 27. 44

Luc. 23. 39. 40.

13 Now

13 Now they begin to repeat the words of the false witnesses: Thou couldest build the Temple if it were destroyed: if thou bee the Sonne of God saue thy selfe. So saith Beda, descendere noluit, quod Christus est Dei electus: If thou be the Sonne of God? May, because he was the elected of God, hee would not come downe: for therfore came he into the world. Beleeue ye him rising from the Sepulcher, which is more then descending from the crosse. Mar. 27, 40 Mar. 15, 29.

The other Malefactor saieth vnto him? Remember mee when thou commest into thy Kingdome. what Kingdome was this? Surely no temporall kingdome, In regno tuo, in thy Kingdome, that is a better Kingdome then any heere beneath, or that which Tiberius now enioyeth.

Great was the faith of this Theefe: for neyther the feare of the Iewes now present, nor the sharpnesse of his owne paine the blasphemie of his Fellow, the sight of the Disciples, the apparant infirmitie of Christes flesh, the

made him anyway to wauer, but first he acknowledgeth Christ to be a Lord: secondly, he prayeth to him, and therefore hee acknowledgeth him to bee of power: thirdly, hee acknowledgeth him to haue a kingdome. This theefe could helpe himselfe but in two things, his heart and his tongue, which he doth: with his heart he beleeueth, with his tongue hee maketh confession of Christ his Sauiour.

14 And now behold wee our Redeemer, yeelding vp his life for the sinnes of the worlde. Let vs consider a while his seuen last words vttered vpon the Crosse, which by some are diuided into eight. Two of these he spake for sinners: Pater ignosce illis: & mecum eris in Paradiso. Father forgiue them: & thou shalt bee with mee in Paradise. Two for the godly, Woman behold thy sonne: and to the same Disciple, Behold thy Mother. Two for the worlde, Sitio, consummatum est, I thirst: it is finished. Two for himselfe, My God, my God, why hast thou for-

forsaken me? and Father, into thy hands I commend my Spirit.

15 The first of these was spoken in the acte of his crucifying, when framing himselfe vnto the Crosse, he saith: Father, forgiue them, they know not what they do: God to mee, but hurt to themselues: and so is it with them that hurt others, they know not what punishment they bring to themselues, and what crowne & Garland to them whom they thinke they most hurt: They knowe not what they do. Hee praieth not so much for them who did know, or ought to haue knowne him to be the true Messias: as for the lay & illiterate people, who of a blinde zeale did they knewe not what: what greater miracle then this louing prayer? here was a worde of all patience and pietie full of loue and vnspeakable sweetnes: they say, His blood be vpon vs: & he praies that it be not vpon them, Father forgiue them: euen now pierced with nails, crowned with thorns, loaden with scoffes and reproaches, and yet heere amongst

mongst al a Pater ignosce illis, father forgiue them. And it was not without a mysterie that hee saide, Father forgiue them. By all this, wee learne to beare the greatest iniuries of the worlde, & to pray withall for our very enemies: what shold dust and ashes take vppon it to reuenge, when the Lord of heauen and earth so meekely endureth all? what did the world euer see more patient, more charitable then the Sonne of God? Father forgiue them, pitying those that persecuted him.

16 The second worde was spoken vnto the penitent theefe, Mecum eris in Paradiso, thou shalt be with mee in Paradise, which we vnderstand not to be spoken of that earthly Paradise, from which Adam was expulsed, but of that Empertall place, whither S. Paul was taken vp, where the Saints and Angels are aboue in glory. By this saying comfort is giuen to them that repent thē of their sinnes, and call for mercy vpon Christ crucified: behold how bountifull Christ is, hee giues a theef Paradise, that doth

but aske it of him. Heere one worthy of punishment, & woorthy to suffer death by his owne confession, receiueth mercy at the last instant: but yet no man ought by this example, of set purpose to deferre his conuersion vnto the last: the priuiledge of a few, much lesse of one, doth not inferre a common Law for all. Christ heere giues mercie vnto a theefe, and vnto a Theefe at the last cast, to shew ther is no place left for desperation: one example makes vs bolde, one findes mercy at the last, that none shold despaire; and but one, that many should not presume: but see the faith of this Theefe that findeth mercy: a Disciple denyeth his Maister, this Theefe acknowledgeth him: he seeth Christ hanging vpon the crosse as a man, & yet he prayeth vnto him as God: he acculeth his owne defaultes, reprooueth the blasphemy of his fellow, he acknowledgeth christs innocency: the Iews that know the Law, crucifie him: he seeth him in all contempt, and yet hee con=

Euſ. Emiſ. de beat. Latron.

confesseth him a Lord, a King. He beholds him suffering death, and yet hee makes request vnto him as the giuer of life: they who had before scene him raylling the dead, wauer: this man dying to him, acknowledgeth the resurrection. what fruite (saith S. Austen) did Christ here reap of a dry tree? Let any sinner shewe this mans faith, and we dare shew the remission of his sins: hee had before stolne earthly things, but now steales heauen: O admirable conuersion: that which wee should take example of, is an example of comforte, of mercie, of hope, of forgiuenes, of confessing our sins, and with stedfast faithfulnes of acknowledging the son of God, and crauing mercie to be remembred of him in his Kingdome. Last of all to liue, that in the houre of death wee may hear that said vnto vs by Christ: This day shalt thou be with mee in Paradise.

17 The third worde was, when hee saide vnto his blessed Mother: Woman, beholde thy Son.

Ionne. And to consider these two together, when he saide vnto the same disciple, Behold thy mother: as if he shold say vnto the blessed virgin, hitherto haue I obeyed thee, & cared for thee as a sonne, from henceforth in my steede I will leaue thee a disciple. Vnto the Disciple Iohn hee saith, as it were, thou hast done mee seruice as a good Seruant, now doe it where I will thee, behold her to whom thou shalt perform obedience & care, as the son to his mother. And thus Christ a Virgine (saith S. Ierom) commits his virgin mother to a virgin Disciple. This third word, as a worke of pitty & care, for to see him now in such dolors & paines, to take care for his mother, was a token of much loue: wherby he sheweth vs, to helpe our parents, and doe them good, what in the world we can. But what a change doth the blessed Virgine make, who hath for the Lord, the seruant: for the maister the man: for the sonne of GOD, a Son of Zebedee? This change could not but grieue her, and

Hieron. con. Iouinian.

Luke 2,35. and pierce (as Simeon had before
saide) hir very heart. Woman be
hold thy Sonne, not naming her
Mother, which very name Mo-
ther, might haue encreased her
griefe, beholding the passion and
departure of so dear a sonne, and
might moue her motherly minde
to more and more sorrow. The
sonne crucified aboue, the Mo-
ther mourning beneath, his
wounds wounded her heart, his
piercing was her piercing, euery
stroake of the Mayles stroake
through her brest: all this while
not a word is mentioned, weep-
ing would not suffer her to
speak, who at any occasion spake
seldome, the longest speech she v-
sed that wee reade of, was her
Magnificat, her deuotionate speech
with God.

On the other side, O louing
Disciple, beloued of the Lord of
loue, thou art now left for a time,
but neuer cease to mention loue,
or write of loue, Ionathan & Da-
uid, Iacob and Beniamin, wept at
parting, and so may you: it follo-
weth.

18 From

18 From the sixt houre, there was a darkenesse vnto the ninth, the Sun of righteousnesse suffereth Eclipse, the visible Sun, or the most cleare light of the world hideth his beames, as not able to behold the Lord of Heauen and earth suffering: all creatures seeme to suffer with him, the earth trembleth, the heauens are all in blacke, as in mourning manner. The graues open, the rockes or stones cleaue asunder, the whole frame of nature is disquieted, when as now the God of nature suffered. What a solemne and doleful time was this, some strike their breasts, others stand wondering? The Centurion saith, as it were lifting vp his hands to heauen: Surely this was the Son of God.

19 The fourth worde, was about the ninth houre, when hee cryed, Eli, Eli, Lamasabacthani: My God my God, why hast thou forsaken me? which for that hee spake in the Hebrew, some standing by and hearing this, said: he calleth for Elias. These according to S. Ie-

Ierome, were the Romane ſouldiers, who vnderſtood not the hebrew, or peraduenture ſome of the Iewes themſelues, who by reaſon of the noiſe, could not well diſcerne what was ſpoken. The doubling of the voice ſheweth his double nature, his Deitie ſpake not this, which was impoſſible; Like as the Sunne ſhining vpon the wood, the Axe cutteth the wood, but the Sun remaineth inuiolable. His humanitie ſpake this, which ſuffered and ſpake at this time, as humane nature is woont to ſpeake when it thinks it ſelfe forſaken: not that the Sonne of GOD was anie way doubtfull of Diuine aſſiſtance, but to ſhew how truly he bare vpon him mans infirmitie, (ſinne onely excepted) which thinkes it ſelfe forſaken in times of greefe. Here we are moued to ſuffer with Chriſt, beholding inſenſible creatures themſelues to ſuffer with him. S. Ambroſe ſaith, Pro me doluit, qui pro ſe nihil habuit quod doleret. He ſorrowed for mee which had nothing for

for himselfe to sorrow. Rational affection cried, My God, my God, why hast thou forsaken me? Sensitiue affliction cried the same: and yet in Christ a voice not of the least diffidence, or so much of complaint, as of admiration. Behold, O man, what I suffer for thee, behold the punishments wherewith I am afflicted: and when thou beholdest the outward man, thinke also that the inward man is partaker of the sorrow & suffering wherewith I am pierced, finding the vngratefulnesse of thee towards me suffering for thy sinnes.

Here wee learne in times of extremity to offer vnto GOD our sorrowfull sighes and supplications, and though we seem to the eye of the world to bee forsaken, yet we may take comfort in his mercy, who is nere vnto all them that call vpon him, as the Prophet speaketh: yea then, when they poure out faithfully their complaints before him.

20 The first word was, when Iesus knew that all thinges were

were now accomplished which were spoken of him, this remained, Psal.69,21. They gaue mee Vinegar to drinke: hee saieth, Sitio, I thirst, that the scripture might bee fulfilled which was written of him: They gaue me vinegar to drinke, when it is said that the Scripture might be fulfilled, we do not vnderstand this causatiuely, but consequently, as the Schoolmen speake: for Christ did not this, therefore because the Scripture had spoken it, but therefore the scripture spoke it, because Christ in time should doe it. When hee saith, I thirst, what was this thirst naturall, caused by the emanation of his blood, together with the extremities of his sorrowes? which in part also is true, for his blood exhausted, extremity of thirst followed: but there was withall in Christ a thirst supernaturall: and this thirst was the saluatiō of soules, wherewith he laboured, as with a most vehement thirst or desire. This thirst of Christ was our health, or ioy: O good Jesus, saith

saith Saint Bernard: Sitis tua salus mea, thy thirst was my saluation.

21 And heere somewhat is added to his suffering: for when these men had hurt him so much, that they could almost hurt him no longer, they giue him sowre wine vpon a bunch of Isope, & bitter hearbs mixed with myrhe and gall, such as they had giuen him to drinke, before his lifting vp to the Crosse: heere they denie that vnto the Son of God, which they were woont to grant to greatest Malefactors, giuing them at these times wine to drinke, but Christ hath no other but Vinegar and Gall. Behold what a Supper they giue our Lord (for it was now Supper time) here was the banquet, our sinnes gaue him gall to eate, and vinegar to drinke. O miserable men that we are, to seeke Delicates: heere are wee taught to drinke with Christ the wine of deuotion mixed with myrhe, the mortification of the flesh, & gall the compunction of the spirit. On

the other side, we must take hæde that wee giue not Christ thirsting for our saluation, vinegar mixed with gall, as these men did, that is, an euill and sinfull life, which is vinegar mixed with the gal of scandalous cõuersatiõ.

22 The sixt word was, when he saide, Consummatum est, It is finished, that is, all whatsoeuer was spoken of my suffering, is now compleate, the honor of my Father, the good of the faithfull, all that I should doe concerning my obedience to his will, whoe gaue mee this worke, to accomplish, Consummatum est, It is finished: nothing remaineth in this suffering, but now my dying, and now I dye. This our Sauior spake, as hauing fought a good fight, and finished his course: this he spake as one hauing vndertaken a iourney, and now gone through many passages, at his iournies end, he sayeth, Consummatum est, It is finished: first, lifting vp his eyes to heauen, Father thy will: then beholding men vpon the earth, faith-

faithfull men your health: then respecting the breaking of the serpents head Sathan, the vanquishing of thy power, Consummatum est, It is finished. O happy voice of the Son of God.

23 The seauenth word was, Father, into thy hands I commend my Spirit. S. Luke saith, that hee cryed this with a loude voyce: some of the auncient Fathers thinke our Sauiour was nowe meditating vppon the one & thirtieth Psalme, and comming vnto those wordes in the Psalme, In manus tuas commendo spiritum meum: hee vttered them with an audible voyce: Into thy hands I commend my spirit, and so gaue vppe the ghost. This was now the ninth houre of the day, when the Sunne was darkened, the earth shooke, the graues opened, as the Euangelists shew. At this houre Adam sinned. Hora qua Adam peccauit, Christus expirauit. The same houre of the day wherin Adam sinned, Christ dyed: by dying, Christ opened the gate of Paradise, which A-

dam by ſinning had ſhut vp a-gainſt him and his. Adam in the Garden loſt his life, & Chriſt in the Garden reſtored life, when he yeilded himſelf with theſe words vnto his Father: Into thy handes I cõmend my ſpirit. Theſe words being vttered, hee gaue vppe the ghoſt, his eyes cloſed, his countenance pale, his heade bended downe: heauen nor Earth euer ſaw ſuch a ſight, the God of life, the Author of life, and life it ſelfe becomes dead.

In this word we may conſider manie thinges: as firſt, that our departing ſoules ſhould bee commended into the handes of our heauenly Father: Secondarily, somewhat we haue heere for the ſtrengthning of our faith, Chriſt bending downe his head, vttered theſe words, not of conſtraint, but voluntarily: who euer lay downe to ſleepe ſo peaceably, as Chriſt did, whē he gaue vp the ghoſt: men when they are dying, they are ſcarſe able to breath: at this time Chriſt ſpeaketh with a loude voyce, Father, into

into thy hands I commend my Spirit. Wee see what Christs example doth teach vs to doe, in commending our departing soules into the hands of God, how at the houre of his death, he prayed, he wept, and spake vnto his heauenly Father.

And here also may the Christian man enter into a large fielde of meditation, vpon many things together. Wee were more insensible then the senseles creatures, if we should not be moued with the passion of our LORD whose death was our life: consider we how great things the son of God hath done for vs, & suffered for our redemption: consider wee how great thinges they wer which he suffered: how great his sorrowes were which shewed the greatnesse of his loue: how great his iniuries were, when he was falsely accused, mocked, spetted vpon, bufeted, whipped, crowned with thornes, bereft of his cloathes, burthened with his crosse, pierced with nailes launced with a speare, and so died.

when

Gen.45,34 When Ioseph saide vnto his brethren, I am Ioseph whom you sold into Egypt, they were so astonished, they had not a word to say. When Christ shall say, I am your brother, I am he whom yee crucified, how shall they be confounded that crucified him? But what ioy shall they haue whoe beleeue on him? Vp O Christian soule, and with the Doue make thy nest in the holes of this rock. Behold the wounds of thy Sauiour. Come to this Arke, whither all creatures repaire to saue themselues. Stand and beholde a little with the deuout women, the body of thy Sauiour vppon the Crosse, see him afflicted from top to toe: see him wounded in the head, to heale our vaine imaginations: see him wounded in the hands, to heale our euill actions: see him wounded in the heart, to cure our vain thoughts: see his eyes shut vp, which did enlighten the world: see them shut, that thy eies might bee turned away from beholding vanity: see those eares which were woont

wont to heare the ioyfull hymne of the Cherubins. Holy, holy, holy, now haue heard a multitude of reproches: see that countenance which was godly to loke vpon, is spetted vpon and buffeted. The blood of Abel cryed, iustice, iustice: but the blode of Christ cried, mercy, mercy: O that we had hearts to meditate of the passion of our Lord. And three things there are that do offer themselues in this place to our best disposed meditation, Iustice in God, sinne in man, loue in Christ. There is nothing of which we ought more to think, more to speak, more to reade, or more to meditate of, then of this, because the remembrance hereof, appertaineth to the saluation of our soules, encreaseth faith, driueth away despaire, giueth fortitude agaenst the afflictions of ꝑ world, strengtheneth vs against temptations, filleth the minde with ioy, causeth a loathing of sin, and after a wonderfull manner stirreth vs vp all to deuotion. This our Sauiour Christ himselfe well Esay 6, 3.

well thought vpon, when he left so high a sacrament so ful of heauenly mysteries, for the continuall renuing in our hearts of this his most blessed passion. O sweet Iesus, should euer vnthankefulnesse of this loue of thine creepe vpon vs? Should not thy precious bloode soften our Adamant hearts, who hast deliuered vs from infinite miseries, purchased by thy death? O infinite goodnes, and freely offered, thy selfe hast offered thy selfe vnto thy father, a sacrifice for our sins: there is no burthen heauier then sinne, this hast thou eased vs of? O blessed Ion of God, while I liue, saith the Prophet, will I cal vpon the Lord, yea, as long as I haue being. Wee will offer vnto God the sacrifice of thankesgiuing, and praise his name for euer and euer.

Aug. Ser. de Nat. 2. & in Psal. 34.

And thus we meditate of the passion of our Lord, who suffered death, to ouercome death: of which S. Austen mentioneth a double cause: the one that Christ died for vs to deliuer vs: the other that

that those whom he redeemed by his death he might teach by his grace, & by his example instruct: for why did the head (saith hee) suffer, but to giue the body an example? Christ humbled himself vnto death, euen vnto the death of the crosse: wee ought also to humble our selues, to be crucified vnto the world and the world to vs: vnto him were our sinnes imputed, vnto vs his righteousnes: he gaue himselfe a sacrifice to saue vs, and we giue our selues a sacrifice to serue him.

Let vs go with the blessed virgin to Mount Caluary, & stand by a while, beholding in mournfull manner what is done: and when we haue beheld vntil they haue done crucifying the Sonne of God, then with Ioseph and Nichodemus, let vs take down and annoint his crucified body with ỹ sweetest perfumes of prayer & praise our hearts can yeeld, putting it in the new Sepulcher of our holiest meditation. Of them who thus do, it may be sayde as Dauid said to those who brought

him word, they had honourably buried their maister Saul, Blessed are you of the Lorde, the Lorde recompence you this mercy The Lorde recompence them this deuotion that thus doe, and blessed be they of the Lord who thus reuerence the Lord of Lords.

CHAP.

CHAP. 28.

How Christs resurrection from the dead, doth much strengthen our Christian faith.

ANd now we come from Christ a Lambe, to Christ a Lyon, from Christ a stone, reiected of the builders, to Christ the chiefe corner stone of all the building. In his resurrection beholde we him as a Champiõ returning from the spoils after so many labors and trauails, now meete we him with gratulation: Our Dauid hath slaine his ten thousand, our Eagle is renued, our Phenix is reuiued our Ionas is come safe and sound from the belly of the whale. Our Sunne that went downe in a ruddy cloud, is risen againe with glorious beames of light: our graine of Corne that was 1 Sam. 18, 7.

was cast into the earth is spring vp and flourisheth: our Ioseph is deliuered out of Prison: Our Iudg. 16.3 Sampson hath carried away the gates of his enemies: our spouse is come, the voice of the Turtle is heard in our land, Christ our Redeemer is risen from the dead. He is risen earely, that was late in the euening laide in the sepulcher after his dolefull passion: he is risen, hee is risen: wherefore with the Prophet wee say, Sorrow may endure for a night, but ioy Psal. 30,5. commeth in the morning.

Christ hastened his Resurrection, that his Disciples might not too long dwell in sorrowe, hee would that their mournefull hearts should soone receiue comfort. Christ rose earely the third day, for to haue layen longer, might haue bredde doubt of his rising, to haue rose sooner, might haue made doubt of his dying. Had onely the sorrowfull Apostles, or those women that came mourning vnto the Sepulcher, the ioy of the Resurrection? Nay, this was the ioy of thousand thou-

thousands, which may say with Dauid, This is the day of the Lord, we will reioyce and bee glad in it. Looke we vnto the passion before mentioned, there we see weeping and wailing, sorrow and suffering on euery side. The blessed Virgin, the Disciples full of heauinesse, now all is turned into ioy. The Angell appeareth in white, the women runne and tell the Disciples, they scarce beleeue either the Angels, or one another for ioy. Psal.118, 20. Ioh.20,2,3

2 Wherefore O faithfull Christian man, reioyce in the Lord, yea, saith the Apostle, againe I say reioyce, reioyce in the resurrection of thy Sauiour, for many are the benefites and fruites that arise of this graine of seed falling into the ground. Phil.4, 14.

He humbled himselfe vnto death, did GOD leaue him? No, he is highly exalted: and Gloria capitis, it is, spes corporis, The glory of the head is the bodies hope. Now is thy Lord returned from the battell, nay from the conquest ouer the Diuell,

uell, sinne, hel, and death: thanks be vnto God that hath giuen vs the victory by Iesus Christ our Lord. Beleeue that his resurrection was the cause of thy resurrectiõ, for he which raised Christ from the dead, shall also raise these our mortall bodies by his spirit that dwelleth in vs. If thou consider this wel, thou shalt haue consolation against al feare & dread of death, for thou maist say, I know that my Redeemer liueth. Againe, I will lay mee downe to sleepe, and take my rest, for the Lord maketh me to dwell in safety.

1 cor. 15, 57

Because this was so behouefull a point for the stay of our Christian faith, Christ appeared so often vnto his Apostles, after his resurrection, communed with them as at other times, so then especially, when their hearts did burne within them as he opened the Scriptures, shewing them the verity of his resurrectiõ. The Apostles whose charge was to teach glad tidings vnto ỹ world, the first tidings they taught, was the doctrine of the resurrection.

Luc. 24, 32.

Act. 2, 24, 32.
Act. 3, 26.
Act. 4, 33.

2 The

The Euangelists do most diligently set forth vnto vs the resurrection of Christ, as a thing profitable and ioyfull to al faithfull beleuers, for in the resurrection, we see how Christ is exalted, and what hope wee haue in him. This they lay downe with many circumstances, both by testimonies before and after: before, in that he had told his Disciples he must dye, & rise againe: Mat. 16, 21.
after, in that he was conuersant amongst them forty daies, walked in the way with two of thē, communing of the things that were done at Ierusalem: & their vnderstanding is opened.

3 The women come vnto the Sepulcher, and view euery place thoroughly, they finde the stone rolled away, the linnen cloathes remaining, a signe his body was not taken away, but risen, for these were together laid with his body in the Sepulcher: the body gone, the Angels testifie he is risen, what say the Souldiers to this? First, they confesse a truth, afterward corrupted

rupted with mony they giue out, his Disciples had stolne away his body, while they were asleep. If they were asleepe, how saw they the Disciples steale away the body? If they were not asleepe, how could a few weake fishermen take away the body from a band or company of armed Souldiers? But let them confesse the truth, as they did before, when they tolde vnto the high Priests all the things that were done, that is, that hee was risen from the dead indeed: and so the vertue is inuincible, and the ioy great of the Resurrection. We see a desire and loue to Christ in Peter and Iohn, for why, they runne to the Sepulcher, (affection makes vs diligent) the women come with swæt odours to annoint the body, but find him not, he is risen. Mary elsewhere commeth neare her Lord, Christ saieth vnto her, Woman touch mee not: not but that Christ had a body tangible after his Resurrection, but Mary touch me not, doe not so much affect my presence here

Mat. 28, 11.

Iohn 20, 4.

Ioh. 20, 17.

here on earth, as my presence in heauen. By this we learne, to know and honour Christ as hee is risen and sitteth at the right hand of GOD aboue Saint Paul writing to Timothy, saith, μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, Remember that Jesus Christ is risen from the dead. When the Teacher giues his Scholler many lessons, if he giue him one amongst the rest, with a Memento, Remember this, hee thinks that of all other of most especial regard, and worthy of the best obseruation: and it seemeth the Apostle so accounted of the resurrection: for what is there more necessary for our Christian meditation, then here to call to minde, that it was hee who did redeeme Israel, that as he rose powerfully in himselfe, so also did he in those that beleeue on him: that he rose, κατὰ τὰς γραφὰς, according vnto the scriptures, that he rose by way of equity, for first, he humbled himselfe, and then God exalted him, giuing

2 Tim. 2, 8

1 Cor. 15, 4

giuing him a name aboue all names. That he rose by way of power, for being without sinne,
Act.2,14. death could not hold him: for it was impossible hee should be holden of death.

5 He whom Iohn not long before had seene as a sacrifice offered vpon the Crosse, when hee
Esa.53,2. was, as the Prophet speaketh, without forme to looke vpon, now he seeth him after another manner: then amongst theeues, now
Apo.1,13, 14. walking amongest the seauen candlesticks: then cloathed in purple, by way of derision, now cloathed as the Sun: then called a King by those that reproached him, now called the King of Kings by them that honour him. Wherefore as we haue seene him in his humility, so with Iohn also let vs see him in his glory. As we haue seene him fighting for vs in his passion, so let vs also behold him triumphing for vs in his resurrection: for all was for vs. In the passion and resurrection of Christ our Sauiour, consisteth the summe

of

of all our happineſſe: he dyed for our ſinnes, and roſe again for our iuſtification: vnleſſe he had died, we had not beene deliuered from ſinne, & conſequently from death: vnleſſe he had roſe from the dead, wee had not receiued comfort of riſing againe from the dead: his paſſion remoued away ſ which was euil, his reſurrection brought vnto vs that which was good. As in theſe two we haue a double benefit, ſo haue we a double example: in his paſſion, an example of ſuffering, in his reſurrection of hope, when wee haue ſuffered. Which doth ſhewe in vs two liues, the one in the fleſh laborious, which we muſt endure: the other, when we are deliuered from the fleſh, which wee muſt hope. Rom.4,25.

6 Now we muſt not onely acknowledge with the mouth, or beleeue in the heart this ſacred truth of the reſurrection, but we muſt alſo be raiſed vp to newneſſe of life: for thus much doth the holy Ghoſt require of vs in beleeuing the Reſurrection. Wee are

Rom.6,4. are (saith the Apostle) buried with him by Baptisme vnto his death, that like as Christ was raised from the dead, by the glory of the Father, so also we should walke in newnesse of life. And this is the similitude which we do carry of his resurrection.

Col.3,1. This is to set our affection on heauenly things, or thinges that are aboue, where Christ sitteth at the right hand of God: and this is the third thing that wee should apply our selues vnto, in beleeuing the resurrection from the dead, that is, first to rise with him from the death of sinne, and consequently to be raised by him vnto a hope of the Resurrection to eternall life.

7 It is wonderfull to consider with how many strange enemies Christ had to doe at once, with the world, and the Prince of the world, with death, and sin the cause of death.

Who would haue thought that one sheepe should haue beene able to haue with-stood so many Wolues? but yet heare the triumphant

umpbant voyce of the Conquerour, Death where is thy sting? Hell where is thy victory? the sting of death is sinne, and the strength of sinne is the Law. The Apostle like a valiant Champion goes forth, and offers a challenge and combate to all these, or any of them, Whoe shall lay any thing to the charge of Gods chosen? If Sathan say, that will I, because they haue followed the wayes of vngodlinesse: If the world say, I wil lay to their charge the many vanities they receiued of me: If the Lawe say, I will endite them because of transgression: if death say, I will arrest them by reason of sinne. S. Paul answereth them all with a short reply, Iesus Christus mortuus est, imo resurrexit, Iesus Christ is dead, yea, rather hee is risen from the dead, as if hee would say, that same rising of Christ from the dead, hath bereft you all of all your force, & now all your Pleas are frustrate. May, how is the poore captiue comforted, whē the Iudge himselfe shall say, Whoe shall

1 Cor. 15.

Rom. 8, 24.

shall detaine this man? I haue paide his ransome.

8 What a ioyous thing is it now to bee strengthned in the faith of the Resurrection? First, in regard of the calamities of this life, for what shall dismay vs, seeing the members hope to be ioyned with their head? Secondly, though this life be transitory and troublesome, yet Daniel shall bee deliuered out of the Lyons den: The Doue shall returne to the Arke with a branch of Oliue, when once the floud and waters are fallen: Ieremy shall come out of the pit, whereinto he is cast of his enemies: Our noble Dauid hauing gotten the victory, is gone triumphantly to raigne in Ierusalem, we all his people and Army tracing and training after him, we were detained and helde as Captiues of cruell enemies, but by Christ the enemies are banquished, and we deliuered: how are we deliuered but by the Son of God? was it not his suffering onely that was (as hath beene sayde) the

the remouing of euil? Himselfe saith, What profit is there in my blood, if I go down to corruption? as if he would tell vs, there were something adioyned thereunto, to make his suffering glorious and beneficiall vnto others, and this was his resurrection.

9 Euery effect naturally doth shew his cause. The resurrection was the effect of his Deity, and therefore gaue euident Testimony he was God. Againe, his resurrection confirmeth our faith, for so doth S. Paul reason against the Pseudo Apostoli, if the dead rise not, then is not Christ risen, if Christ be not risen then where is our beleeuing? but Christ is risen, therefore there is a resurrection. The head doth not rise without the body: the head is risen, the body therefore shall rise. So the resurrection of Christ is the cause of our resurrection, and he rising, we all rise. 1 Cor. 15, 13, 14.

The Lord is King (saieth the Prophet) let the earth reioyce, & the Isles be glad thereof. The first fruits being sanctified, all the other fruites

fruites are hallowed vnto the Lord: Thomas bring hither thy hand, and feele the print of the nailes: Blessed are those that haue not seen, and yet do beleeue. That which befell Christs body (saith S. Austen) the third day, shall befall our bodies in the last day.

Iohn 20,27.

10 Foure sorts were there, which beheld & heard the whole manner of our Sauiours passion and resurrection. The first, were a kinde of men, which only were present as spectators, hearing and seeing what was done without further obseruation: and these were many of the common people, which following their owne affaires, little respected that which was then a doing. The seconde were the Souldiers, who when they had watched the Sepulcher, seene the Angell of the Lord, & the Earth-quake, as men amazed went forth into the City, shewing what had happened, yet by and by corrupted with money, did not sticke to tell the contrary. The thirde, were the

the high Priests and Pharisies, these altogether endeauouring to suppresse the rumour of the resurrection, could in no case abide that any should so much as mention it. The fourth, were the disciples of Christ, and these beleeued on him: to these did he appeare, to these brought hee great ioy when they beheld him, and communed with him after hee was risen.

11 After the same manner are there in the world foure sortes that are diuersly affected towardes this Article of the Resurrection. Some, as those of the common sort, receiue neither ioy nor sorrow, as if it did not appertaine vnto them to haue care or respect to this principal point of their christian beleefe. These haue the name of Christians but little consider what euer Christ did for them. Some there are of the second sort, which doe beleeue that Christ is risen, they thinke of it, and speake of it, but they persieuer not, for going away they are corrupted with the

world, they speake the contrary: by their workes they denie that there is any resurrection at all. These liue the Souldiers that kept the Sepulcher, follow the fauour of the world, and are led from truth to falshood.

O vnhappy men, that for vile things of the worlde, leaue the ioyfull tydings they haue heard and seene of the resurrection. Some there are who with the high Priests & Pharisies cannot endure the fame of Christ, or those which would set forth the honour of his resurrection: And of these what shall we say? when they heare this happy tydings, they labour to draw the mindes of men from the deuotion thereof: these are the worst of all other. But some there are which with the Disciples reioyce, and neuer rest vntill they come vnto the Sepulcher, for loue resteth not: and these seeke, so as it is tolde them, and Christ, by faith appeareth vnto them: they are assembled with the faithfull, and not absent with Thomas, who by his

his absence had not with others at first the ioy of the resurrection. They goe not from the Sepulcher, but are there with Mary weeping, vntill his Grace speake comfortably vnto them: then they reioyce and say, The Lord is risen indeede, and hath appeared vnto vs: And these are those who haue part in the first Resurrection, for on such the second death hath no power. This first Resurrection is to receiue Iesus Christ in true faith, and to rise from sinne by newnes of life: and these also shall one day haue part in the second resurrection, when they shall sit with Christ that is risen before, when they shall liue with him, and reigne with him in the Kingdome of Heauen. In the meane time, Christ still inuiteth them (saith Saint Austen) to that life, where there is no defect, no death. The Angels say, why seek you the liuing amongst the dead? If one seeke a mine of gold in some place where no such thing is to be had, he which well knoweth it to be so, doth hee not

Aug. Serm. de tem. 114.

say, why doth this man dig and delue in vaine? his labour is but lost, he maketh a ditch, whereunto he may descend, as for treasure here it is not: In like manner while we seeke our felicity heere, wel we may dig and delue, and indanger our selues, but here lyeth no treasure, wherefore we must set our affection in heauen, whither Christ is risen and gone before vs: and now in the last place, to knit vp both these together: as in the passion of Christ we may learne what we most suffer, so in his resurrection what we most hope: in the one, that we must die, in the other, that we shall arise from death: now as there are two deaths, one of the body, & another of the soul: so are there two resurrections, the one spoke of, Ioh. 5, 25. All that are in the graues, &c: the other, Eph. 5, 19. Arise thou that sleepest, this is to arise from sin, and this may be called the first resurrection: and blessed are they that haue part in the first resurrection.

Chap.

CHAP. 29.

Of Christs ascension vp into heauen, many good instructions.

BEcause the ascension of our Lord was after all his trauailes, the farewell he took of the world, his doings and sayings at this time would haue at least our Christian attention. S. Marke telleth vs that her was giuing his Apostles their commission, to preach the Gospell to euery creature, and telling them they should haue power, as the working of miracles, & the like, to confirme this teaching by: so after he had done this vnto thē, he was receiued vp into heauen. S. Luke tels vs, that he gathered them together, commanding them not to depart from Ierusalem, but there to waite for the Mar. 16, 15.

Father, which, said he, you heard of me. And when he had spoken these things, while he was euen now (as the same Euangelist saith in another place) blessing them, he departed from them, and was carried vp into heauen, for a cloud tooke him out of their sight: and they returned to Ierusalem from mount Oliuet, & when they were come into an vpper Chamber, they all continued in prayer and supplication with the women, and Mary the mother of Iesus.

Act.1,9.

2 Here we see a louing Master taking his leaue of his louing family, here is blessing and praying on both sides, here is comforting and looking vp to heauen: though distance of place did separate them for a time, yet loue should continue them as one for euer. The men of Ephesus wept abundantly, when Saint Paul departed from them being chiefly sorry for the words that he spake, that they should see his face no more. But twoe men in white apparell, or Angels in

Act.20,38.

mens

mens forme, as the Apostles, why stand you gazing or looking vp to heauen? and they tell them, This Iesus shal so come, euen as you haue seene him go to heauen. Acts 1:

When Elias was taken vp, because his praiers had stode Israel in as good stead, as all the horses and chariots did, against the force of their enemies: the Text saith, Elisha cryed: My Father, my father, the chariot of Israel, and the horse-men thereof: and he saw him no more. 2 Ki: 2, 12

The Apostles of our Lord, though silent, wee may easily conceiue they hearts cryed: Our Sauiour, our Sauiour. At the very instant, two Embassadours from the Court of heauē, to preuent dolefull passions, tell them that they shall so see him come, as they saw him ascende, calling to minde what himselfe hadde before tolde them: Ascendo ad Patrem meum, & Patrem vestrum, I ascend to my Father, and to your Father.

2 He that euer gaue his Disciples diuine instructions, ceased not at the last, euen vnto the very

instant of his departure from them to teach them still. And where doth Christ leaue his disciples, but vpon Mount Oliuet, where hee had often praied with them, and they with him? from thence he ascended. When wee haue done our deuotions in this world, and done with the world, when wee haue blessed our brethren by holy actions, assembled in praier, giuen them good examples, continued amongst them in one accord, from Mount Oliuet, our last deuotion and prayers vnto God, or (if praiers cannot be mentioned in words) the lifting vp of our hands may suffice, or if that faile, sursum corda, let our hearts be on high. Our deuotion & praier is the mountaine from which we ascend, and for Gods sake (saith S. Bernard) let it not seeme wearisome to abide long on this mountaine, let vs raise vppe our minds and our hearts, and our hands vnto heauen, and let vs ascende with our Lord ascending: let vs follow the Lamb whither soeuer he geeth:

Bernard. in ascens. do.

eth: let vs follow him suffering, by mortifying the flesh: let vs follow him rising, by newnesse of life: but most ioyfully of all, let vs follow him ascending, by setting our affections on heauenly things, or things aboue. Col. 3, 1.

4 How this Article of our Christian beliefe, Ascendit in cœlum, he ascended vp into heauen, doth appertaine vnto the stay of our Christian faith, is best perceiued of faithfull beleeuers: hee hath carried our nature thither before vs. As Iohn the Baptist was his precursor in earth, so he is our precursor in heauen. The death of Christ, (saith S. Austen) is our iustification, his resurrection is our hope, but his ascension is our glorification: when as now the Angels themselues might seeme to haue sung Christ with a Psalme to heauen, Exaltare Domine in virtute tua, be thou exalted Lord in thine owne strength. And his Apostles seeing him ascended vp into glory, returned to Ierusalem with great ioy, and there continually in the Luc. 24, 53.

August. in ascen. dom.

Temple, did laude and praise GOD, because now sure faith had shaken off all scandalous and doubtfull sorrow remembring his words, I goe to prepare a place for you.

How forceable testimonies are these? euery one telling vs what is the ende of our Christian beleefe. For as all other things in Christ were for vs, he was borne for vs, he was giuen to vs, so for vs also hee ascended, saith S. Bernard: where the body is, thither will the Eagles also bee gathered together: we are by nature a noble kinde of creature, and of a lofty spirit, naturally desirous to get higher and higher, & therefore we shew of whose stocke and linage we are, when we couet to ascend whither he is ascended, who is gone before vs.

And no small comfort is it, to haue this assured, that howsoeuer we are kept down for a time, yet we shal one day ascend to the full accomplishment of our good desires.

¶ In the meane time, what

should wee doe but follow him in whom we ascend, in the sweet smelling sauor of his perfumes: knowing that pride cannot ascend whither Humility is gone: that hatred cannot come, whither Loue is ascended: that vice cannot approach, where Vertue is exalted: that impiety may not appeare, where Holinesse it selfe is seated: and therefore to follow him in Humility, in Loue, in Vertue, and in Holines, are as it were the steps of ascending to come vnto the place whither he is gone before. It was once saide vnto man, Terra es, & in terram redibis: but now it is saide Terra es, & in cœlum ibis: Earth thou art, and yet into Heauen thou shalt go: whither since thou art going, leaue in any case those allurements, which not only stay thy course, but cast thee backe to thy vtter perill. Gen. 3, 19.

6 And here it is not amisse to call to minde some seuerall vertues of our Sauiour, precedent vnto his ascension: as first, if euer that of Samuel spoken vnto Saul,

Saul, Obedience is better then sacrifice, were verified, then most truely in this ascension of the Son of God. Hee was obedient vnto his Fathers will: we see after all his obedience, how he is exalted to heauen, as if obedience were the way thither. Consummauit opus quod dedisti mihi, I haue accomplished the worke which thou gauest me. Iohn 17, 4:

Secondarily, we may consider his humility according to that, qui ascendit, descendit, Hee which ascended, first descended: to shew, that humility also in going downe to a lowly conceite of our selues, is the second steppe of following him in his ascension Ephe. 4, 10.

Thirdly, we may consider his patient suffering, according vnto that, If we suffer with him, wee shall also raigne with him.

Fourthly, we may call to mind how familiarly this louing shepheard was conuersant with his little flocke, vntill the very time that he left them: to shew, that to passe our time, and to ende our time in charitable and louing man-

maner amongst men, is the way whereby wee follow the Son of God ascending vp into heauen.

Last of all, pureneſſe or ſincerity of life and conuerſation is a degree of aſcending after him. If we will (ſaith S. Auſten) aſcend with Chriſt, we muſt leaue our faults, for with our Phyſitian our faults aſcend not: Quis aſcendit in montem Domini (ſaith Dauid,) who aſcendeth vnto the hill of the Lord, but he that hath innocent handes, and a pure heart? Pſal. 24, 4.

7 We would be happy, I know it, ſaith S. Auſten: but why ſeek we not the way to happineſſe? Many there are that woulde aſcend, but fewe endeuour themſelues to walke the way of aſcending. Some with the ſonnes of Zebedee would ſit on the right and left hand in Chriſtes Kingdome, but they will not taſte of Chriſts bitter cup in his paſſion. Others there are, which fearing they cannot aſcend, haue their whole hearts buried in the earth where they are content to abide. *Auguſt. de temp.* 14. Math. 20, 21

A third sort there are, which so load themselues with the care of this world and are so heauy that they neuer lift vp their minds to heauen, but euen as the serpent whose brest is vpon the Earth, there they abide and goe no further: & sure a lamentable thing it is, that whereas Christ with so much labor, hath layde out a way for vs, yet so few there are that follow him in this way.

O that we would marke, and marking keepe the happie course of Christs ascending: for euen in ascending many erre: the Angell would ascend, but of an Angell he became a Deuell: man would ascend in Paradice, but from a happy creature hee became miserable: both fell by affecting power and knowledge, and many follow this course. Now Christ hath taught vs a true manner of ascending, as we haue heard, he first descended, and then ascended: hee ascended the Mount to pray and to teach, hee ascended the Alle to weepe, hee ascended

Math. 5, 1. Luke 6, 12.

the

the Crosse to suffer, and after all he ascended heauen to reigne in glory. These are the true degrees of ascending: First, we must ascend to prayer: Secondly, wee must ascend the mount, to learne the way to blessednesse: thirdly, wee must ascend the Mount, to contemplate of glorie, as hee did when he went to bee Transfigured: Fourthly, wee must ascend vppon our carnall appetites, to weepe for our sinnes: fiftly, wee must ascend vnto the crosse, to be crucified vnto the world: and so last of all we shall ascend in good time by the grace of God into heauen, to reioyce with Christ in glory.

8 To all this (saieth Saint Bernard) may bee annexed this short forme of ascending. First, we must ascend to our har, that is, to the knowledge of our selues: then in our heart, that is, to acknowledge our owne infirmities: next, from our heart, that is, from the loue of our selues: and last of all, aboue our heart, that is, to the loue of

Christ.

Christ. What dooth our Christian loue on earth, when Christ our head is in heauen? The Lord is my portion, saith Dauid: if wee loue Christ, why are not our affections with him in Heauen? Dalilah saide vnto Sampson, thou
Iudg. 16, 15 hast saide, thou louest mee: if it were so, thy mind would be with mee? For the Apostles, Christ was taken out of their sight, but not out of their hearts: by his corporall presence hee departed from them but for his spirituall presence he continued with them: and therefore as they in heart ascended with him, so he still in spirit remained with them by this his spirituall presence: which was and is euer the same. And heere we may obserue, how christ departed from his Apostles: first, he leadeth them out of the Citie, by way of application, from the concourse of sinne: secondly, hee leadeth them to Mount Oliuet, a place of prayer: thirdly, he blesseth them or endueth them with his grace at parting: this done he ascendeth.

9 Thus we see how Christ ascendeth vp vnto his Father, how though he left them as concerning his bodily presence, yet with his loue, his grace, and his power he was still with them.

Concerning the mystery of his ascension, it is verie great & excellent, the high and glorious King, cloathed with our nature, is entered into his royall palace. By this, wee that are flesh and bloud, haue a comfortable & sure trust of our ascending vppe into Heauen: and therefore we finde cause of ioy in the meditation heereof for foure reasons: First, that we haue an Aduocate now speaking for vs at the right hand of God: secondly, that where hee is we shall bee, Assumam vos ad meipsum, I will take you vnto my selfe: thirdly, that as he hath taught vs what to doe: so also what to hope: fourthly, that he hath left vnto vs a comfortable promise in the meane time, I ascend vnto my Father, and your Father.

10 And now as wee haue heere ma-

many good instructions, so how our hope of ascending is confirmed we see, that nothing may be more ioyfully thought vpon then this, while wee are here in this
Nehem.1,1 mortall bodie of ours. Esra and Nehemias shew with how great desire the Nation of the Iewes were held towards the earthlie Ierusalem after they had beene a while in captiuitie: with what desire should wee be ledde of our heauenly Ierusalem, after our captiuitie here in this world? assuredly there is nothing that we can meditate of with more ioy, then of Christes ascension into heauen, to the right hand of his Father, where he sitteth as now reiking for euer, till he come to iudgement, who once was in labors of the world at the right hād of Maiestie, which amongst men liued at the left hand of aduersitie. In the old Law, the high
Heb: 4, 25. Priest once a yeare entred the Holy of Holies, We haue an high Priest (saith the Apostle) that is entred into the heauens, and there maketh intercession for vs.

CHAP.

CHAP 30.

Of the comming downe of the holy Ghost, and how wee should in all Christian manner entertaine this diuine Spirit.

IT is expedient for you (saith Christ our Sauiour vnto his Apostles) that I depart from you, for if I depart not, the Comforter which is the holy Ghost will not come. It is expedient, that I depart from you: That I depart. No meruaile though the Disciples hearts at the word depart, were full of sorrow, to heare of their maisters departure: but that this might be expedient vnto them, they could not but wonder how. Wherefore Christ by & by telleth them how, Vnlesse I depart, the Comforter which is the holy Ghost, will not come. Christ is our agent in heauen, the

Iohn 16, 7.

the holy Ghoſt is his agent in Earth, a part of which agencie is to bring conſolations againſt the worlds deſolations: his bodie is aboue, but his ſpirit is beneath: our bodyes are beneath, but our Spirits are aboue: hee ſent his ſpirit to vs, we ſend our ſpirits to him.

It is expedient (ſaith Chriſt) that I depart, becauſe euerie thing hath his time. It was expedient that I ſhould ſuffer, to make a ſatiſfaction for ſinne: it was expedient that I ſhould dye, that you might bee deliuered from death: it is expedient that I aſcend, that ſo I may open you the way to aſcending: It is expedient that I depart from you, that ſo the holy Ghoſt, which is the Comforter, may come. But what is this, ſaith Saint Bernard? This is a great myſterie, Vnleſſe I depart, the Comforter ſhal not come. Was the preſence of the holie ſpirit ſo oppoſite vnto the preſence of Chriſtes humanitie, (which was not conceiued, but by the operation of the ſame holy Spirite)

Bern. in aſcent. Dom.

rite) that now the one will not come without the departure of the other: what is this vnlesse I depart? First, the head is glorified, then the members are graced. The Apostles for his bodily absence shall haue from hencefoorth the holye Ghost to supplie this absence.

2 In the creation, when the earth was without forme, Spiritus super aquas, the Spirite moued vpon the waters: in the Redemption when the mind of man was without forme, the same Spirit moued vpon the sinneful waters of our soules, Emittis Spiritum tuum, & creabuntur, & renouabis faciem eorum: Thou sendest out thy Spirit (saith the Prophet) and they are created, and thou shalt renue the face of the. God the Father saide, Fiat lux, let there be light in this greater worlde: God the holy ghost said, Fiat cognitio Dei in anima hominis, let there be the knowledge of God in the minde of man, of mā this lesser worlde. God ✠ Father said, Fiat Firmamentum, let there bee

Genes: 1,2.

Psa: 103,30.

be a firmament: God the holy Ghost said, Firmetur voluntas in bono, let the will of man bee confirmed in that which is good. God the Father said, Let the waters be gathered together in one place: God the holy Ghost said, Let many Graces be vnited in one Soule. God the Father said, Fiant Luminaria in cœlo, let there bee Lights in Heauen: God the holy Ghost said, let the Lights of Faith, Hope, and Charitie be fixed in the beleeuing soule. God the Father said, Fiant Volatilia, let there bee flying Fowles: God the holy Ghost said, let there bee Meditations in the mind of man soaring vpward. God the Father said, Faciamus hominem ad imaginem nostram, Let vs make man according to our owne likenesse: God the holy Ghost hath said the selfe same, let him bee according to our Image, holy as I am holy: and thus wee see our Sauiours saying verified, Expedit, it is expedient.

3 Againe if wee respect our regeneration, wee know what was

was our state by nature, when the Apostle saith, Filii iræ, the children of wrath: but now being borne againe by the holy Ghost, we are cast in a new mould, and so are become Filii Dei, the children of God. If wee respect the powers & faculties of the soule, the intellectuall part, and the will: the intellectuall part to discerne, the will to desire heauenly things, these were restored by the holy spirit. If wee respect our sanctification, wee were as Naaman the Syrian, vntill our washing in this Iordan. Therefore is the Spirit of God called Spiritus Sanctus, the holy Spirit, either to discerne it from other Spirits, or else of the powerfull effect, when it makes vs holy. If we respect the darkenesse of our vnderstanding, the holy Ghost is called φωτισμος, Illuminatio, an enlightening of the mind of man. If wee respect the strengthening of our faith against terrours of Conscience within: The Spirit of God doth beare witnesse (saith the Apostle) to

Ephe. 2. 5.

2. Kin. 5. 16.

Rom. 8. 16.

to our spirit, whereby we cry Abba Father. If we respect the calamities of the world without, Christ promising to send his Apostles this holy spirit, said, παράκλητος, The Comforter, or Aduocate shall come vnto you, to cheere vp their sorrowfull Soules in all aduersities.

Iohn 14, 16.

If we respect the mortification of the flesh, the same Apostle tels vs, that wee do this by the helpe of the holy Spirit. If wee respect the vnderstanding, it was deafe and dumbe vntill the holye Ghost saide Ephata. And what neede wee more to shew how expedient it was for vs, and stil is, that we be partakers of the holie spirit? without the vitall spirit, what is the mortall body, but an earthly carkasse? without this holy spirit, what is the Soule of man, but a Sepulcher of sinne? that there doth dwell in vs a liuing spirite, our liuing actions shew: that there is in vs a diuine spirite, our diuine actions approue. When heathen men did perceiue that there was some-

thing

thing in thē, which did moue thē to discourse, and compare things present with things to come, they did straightway gather, that ther was in man more then a lumpish body, which at last they founde to be a soule: but when the children of God do finde something within them, that makes them to pray, to repent, and kæpes thē from falling into a thousande vndoings, they straightwayes perceiue, that there is a man within the man, to wit, the diuine Spirite of God himselfe. Motum sentimus, modum nescimus, we fæle the motion, wee know not the manner. The Angels food from heauen was called Manna, that is, what is this? when wee haue found the motions of diuine inspirations, wee say, Lord, what is this? This is the holy Ghost: and therefore for this Article of our beliefe, it may be saide, we do not so much heare with our eares, or se with our eyes, Credo in Spiritum sanctum, but finde it true in our very soules, I beleeue in the holy Ghost. Num. 16, 19

4 By our beléeuing in him, we acknowledge him to be God. Peter saide vnto Ananias, Why hast thou lyed vnto the holy Ghost? he by and by addeth, Thou hast not lyed vnto any man, but vnto God. The holy Ghost therfore is God The Apostle S. Paul saith to the Corinthians, Know you not that your bodies are the Temples of the holy Ghost? he by and by willeth them to glorifie God in their bodies: the holy Ghost therefore is God. whosoeuer hath the power of cleansing from sinne, the same is God, but this power hath the holy Ghost: the holie Ghost therfore is God. Et tetigit labia, & abstulit peccata. He touched the lips of Esay, and toke away the sins. Last of all, to whomsoeuer we giue glorie, the same is God, but as vnto the Father, and vnto the Sonne glorie is giuen, so also is it vnto the holie Ghost. The Cherubins cry thrée times, holy, holy, holy, as speaking to three, and yet in the words following, Lord God of hoasts, as applicable vnto one.

Act.5, 3, 4.

1 Cor.6,19 20.

Esay 6,3, 4

5 It

5 It is vsual amongst those that loue, to leaue pledges of loue at parting: so Ionathan left with Dauid his coat and other things, his sword, his bow, as pledges of his loue: Elias, when he was taken vp into heauen, left his cloak with his seruant: our Ionathan hath left with vs his pledge of loue, his holie Spirit, a pledge of our spirituall inheritance that is to come: and our Elias hath left vs his righteousnesse, a precious garment to couer our vnrighteousnesse: let vs make much of it. when the woman of Samaria heard our Sauiour Christ tel of a water, which beeing once drunke of, no thirst should follow: she saide, Lord, giue mee of this water. So when we do heare of that Spirit which doth sanctifie our soules, cleanse our sins, comfort our consciences, illuminate our vnderstanding, strengthen our faith, and is as a pledge vnto vs of Gods loue, nay, of glory to come, so may we all say, Lord, giue vs of this Spirit.

1 Sam. 18.

2 Kin. 2, 14.

Iohn 4, 15.

6 The excellent effects of this

diuine Spirit, may bee gathered by the manner of the appearing of the same Spirit: as in a cloud at our Sauiours transfiguration: in forme of a Doue, at his Baptisme: and vpon the Apostles in fiery tongues. The cloud may signifie moysture, or the dew of heauen: the cloud is also elenating. The Doue signifieth humility, meeknesse, and peace. The fiery tongues, the seauen guifts of the holy Ghost, which haue the seauen qualities of fire. It is resembled vnto fire, because it purgeth by the gift of feare, it softneth by the gift of piety: it adorneth by the gift of knowledge: it maketh solid by the gift of fortitude: it lifteth vp by the gift of counsell: it enlightneth by the gift of vnderstanding: it burneth by the gift of charity. It is resembled to tongues, to shew that these gifts as they burne inwardly, so do they speake outwardly: nay, of clouen tongues, as if were one tongue diuided into many, for to shew the diuers languages giuen by this Spirit.

Mat. 17, 5.

Mat. 3, 16.

The

The holy Ghost is resembled vnto the winde, and there was a mighty wind at the comming downe thereof: First to shew that the doctrine of the Gospell should now breake out into the world: and that as none can keep backe the force of the winde, so should none be able to hinder the passage of this doctrine. Secondarily, the winde forceably beareth downe whatsoeuer doth resist it: so did the working of this Spirit. Thirdly, the winde is wont to carry vp the ship against the maine streame or swiftest Tides, so doth the holie Ghost beare vs vp against the strongest current of naturall inclination. Acts 2, 1.

Againe, the holie Ghost is resembled vnto water, because it cleanseth. Dauid calleth it, A right Spirit: right, because it leadeth vs the right way. The Apostle calleth it, The Spirit of Adoption: because it maketh vs the Children of God. Sometimes it is called, The Teacher of Truth: sometimes, The eternall Spirit. All which names doe tend to shew Psal. 51, 10. Rom. 8, 15 Iob 14, 26. Heb. 9, 14.

ſhew the diuers operations of the holie Ghoſt.

It teacheth, it directeth, it comforteth, it cleanſeth: in a cloud, in a doue, in Fire, in Tongues, in the winde: all which moue vs to pray with the Prophet, Emitte Spiritum tuum: Lord ſend forth thy Spirit, and we ſhall be created good, and confirmed in good: we ſhall be holie, as hee is holie.

Pſ. 104, 13.

7 Contrariwiſe, without this diuine Spirite, what are we, but as the men of Sodome, ſtricken with blindneſſe, not knowing which way to go? ſuch was the caſe of Saul, who when the ſpirit of God was with him, hee was a man of courage & valour, able to encounter with the enemies of God: but when once the Spirit of the Lord was departed from him, hee was diſtreſſed ſo wonderfully, that he runs to a ſorcereſſe, diſguiſeth himſelfe, knowes not in the worlde what to doe, nor which way to take, there was not a buſh in the fielde, nor a corner in his houſe

1 Sa. 16, 14

house that could hide him from his troubled Conscience. Elisha cryed after Elias, My Father, my Father: but Saul might haue cryed when the spirite of the Lorde departed from him: O my ioy, my ioy is gone: or as the wife of Phineas, the glory is departed: his body died once, but his heart often. 1 Sam. 4 22

When the Prince remoueth, al the Princes troupe and euerie one of his Traine, is remouing: so when the spirit of the Lord remoueth, all ioy, all faith, all knowledge, all loue at once departeth: wherefore the church doth well and deuoutly pray, Et spiritum sanctum tuum ne auferas a nobis, And take not thy holie spirit from vs. It was S. Austens praier, Veni sancte spiritus, (and it is a swat hymme in the Church) Come holy spirit, &c. If Sathan findeth the house once empty, he entreth by a foule spirit: wherefore beseech wee God that his spirit may euer keepe possession of our hearts. *Aug. med.*

Now

Now as Christ promised his Apostles the comming of the holy Ghost, so did he also shew the how they should be prepared for the receiuing and conseruing thereof. First, they must wait for it: secondarilie, they must waite at Ierusalem, and there in an vpper roome: and what doe they? they are assembled with one accord. Thus must we prepare our selues for the participation of the holie Ghost. First, Faith is necessarie, for the Apostles beleeued: Secondly, Hope is necessary, for they expected the accomplishment of the Promise: Thirdly, Charitie and Unitie is necessary, for they were assembled in Loue: the Text saieth, ομοθυμαδον, with one accorde: Fourthly, Holinesse of conuersation is necessary, they were in an vpper roome, wee must be remote from the fashions of the worlde. The Spirit of God (saith the Wise-man) dwelleth not in a bodie subiect to sinne. Last of all, Deuotion is necessarie, they were all assembled in Prayer.

Acts 1, 1

Wisd. 1, 11.

So

So the seauenty Elders receiued of the Spirit of the Lord at the dore of the Tabernacle, a place of prater. And here wee see both of receiuing, as also the meanes of entertaining one and the same holie Spirit. Gregory saith, In terra datur Spiritus, vt diligatur Proximus: e Cœlo datur Spiritus, vt diligatur Deus, The holy Ghost is giuen on earth, that we should loue men, and the holy Ghost is giuen from heauē, that we should loue God: and if we loue God, we must keepe his Commandements, it is Christs rule in the 14. of S. Iohn. Num. 11, 24. *Greg. hom. 26.*

Last of all, whereas the receiuing of the holy Ghost, is called the earnest of the Spirite, how many comforts are there, which doe hence consequently ensue? when a substantiall dealer maketh a bargaine or couenant, and in part of payment giueth earnest before hand, the residue behinde is as sure at the day, as if the party had it already downe: God of his infinite loue in Christ Iesus hath agreed 2 cor. 1, 21. 2 Cor. 6, 5.

with beleeuers, for the receiuing of heauenly treasure, or treasure in heauen: his holy spirit is giuen before in part of payment, a good earnest of the rest behinde. This earnest is sufficient assurance, that we shall receiue that treasure, when the sonne of righteousnesse shall appeare, and all his holy Angels with him.

Chap.

CHAP 31.

That a remembrance of Christ his second comming to iudgement, ought to moue euery well-disposed Christian to apply himselfe to this lesson of learning to liue.

TO draw in the last place to a conclusiō of this Treatise of learning to liue, and to shew that a remembrance of Christ his second comming vnto iudgement ought to moue euery well-minded Christian to the study of the same. Let vs a little call to minde, that the great housholder whome wee haue all this while proposed vnto our selues, as the best patterne for imitation of liuing, euen Christ Iesus is gone into a farre country, & hath committed his goods vnto his seruants, willing thē al to watch, because he will returne at an houre they thinke not of.

Vpon

Vpon which his caueat, we may inferre, that it much behoueth vs to arise from a secure and sinfull conditiō of life (that dangerous apoplexy of the soule) lest wee depart this transitory life vnprepared, for iudgement to come.

We know that whilst Ionas slept the ship was in danger of drowning, & that while men slept, the enemy came and sowed tares, & that while Holophernes slept, his head was taken from him: our ship is the soule: our enemy is Sathan: our head is Christ: let vs keepe him, let vs watch for him, for he will come to iudgment.

To stirre vs vp and to prepare vs the better for this vigilancie, he himselfe putteth vs in minde of the daies of Noah, in which was eating and drinking, &c: and that destruction came sodainely vpon them: as if he would shew vs, that the world was drowned in sinne before it was drowned with water: and that their destruction was not so sodaine, but that it was foretold thē. It was not (saith venerable Bede) their onely

onely eating & drinking but their addicting themselues altogether vnto the same, and their not fearing, or so much as thinking vpō the iudgment that was brought vpon them. Concerning iudgement, we are to obserue out of ꝑ Euangelist, the three signes going before, accompanying his saide coming and signes that follow after: for signs going before, they are as so many heraulds sent before the King of glorie: Math. 24. 5.
these are false prophets, wars, & rumors of wars, famines, pestilences, earthquakes, the abounding of iniquity, waxing colde of charity, and such like: these signs shew before that ꝑ time is neare: for the signes that do accompany his coming, they are the darkening of the Sunne, the Moone losing her light, the falling of the stars of heauen, the trouble of ꝑ powers of heauen. when this μικροκοσμος, or little world, man, suffereth great agony, his sense is troubled, and the whole bodye distressed, (it is a signe that he is vpon the dissoluing) how much more

more shall this greater world be, when these thinges are seene? The signes following, are the separating of the sheep & goats, the appointing to the left and right hand: the two sentences of iudgment, go you cursed, and come ye blessed: then Pilate shall not need to aske, Art thou a King? but he shall see it, that hee is a King of Kings and a Lord of Lords. Againe, as wee know the signes of olde age, but not the yeare, moneth, weeke, nor day when the aged shal depart. So, the world to be dissolued wee know by Gods word and the signes thereof, but whē we know not, neither ought we to enquire after it, onely our care must be to liue continually prepared for the same: the which dutie is more at large declared in the end of the discourse of Learning to dye: vnto which I referre the Christian Reader. And so much for this Treatise shall suffice.

FINIS.

Laus Deo.

THE TABLE.

A

Abraham and Lazarus, both rich and poore in ioy. 198
Almesdeeds commended. 199
Ascension of Christ, the hope of our ascending. 461
Ascension of Christ ioyfull. Ibid.
Aseension of the faithfull. 473

C

Christians resembled to fruitefull Trees. 26
Christians in shew reprooued. 27, 28, &c.
Christians of old commended. 36, 37, &c
Christ onely a satisfaction for sin. 63.
Christ

Christ an example of al vertues. 68
Christs person described. 70
Christs sayings and doings went together. 185
Christs labours in the world. 165
Christ beganne to doe before hee taught. 185
Christs wonderful mercy in curing all that came vnto him. 189
Christ the best friend. 253
Christs enemies. 451
In Christ fiue things to be considered. 467
Content to beare contumelies wee Christians must be. 289, &c
Consideration of our estate necessary. 446, &c
Crosse how euerie one must haue. 306

D

Day of iudgement to bee remembred 491
Denying of our selues what it is. 304
Description of our Saiiour Christ according to his humanity. 70
Despaire not at all in Christ his

sufferings. 431
Diuels dispossessed by Christes power. 195
Deuotion decayed. 265
Doeing, not hearing onely required. 187

E

Earthly possession giuen of God to be enioyed. 323
End of mans hope is Felicitie. 49
Endeuour to our duty commendable. 45
Our end attained by labour. 55
Example of Christ laid downe for vs to follow. 69, &c.

F

Faithfull men see Christ. 3
Faithfull beleeuers spiritually conceiue Christ. 252
Faith which hath life, is seene by motion. 35
Fasting commended. 122, &c
Fasting helpeth against temptation ibid.
Fastes before the Sabbaths and festiuall dayes. 117
Feasts put vs in minde of heauenly things.

things. 385
Feastiuall times to bee obserued among Christians. 391
Forty dayes fasting ancient. 119

G

Gesture to be vsed in prayer. 265
Glory how Christ fled from it. 164
Glory of this world vncertain. 153
Gods benefites should moue vs to serue him. 44
God prouokes vs with his benefits to loue him. ibid.
Gods goodnesse extended towards all. 142
Good must be done by one to another. 146

H

Hate Father and mother, how wee are saide. 340
Hearing and doing go together. 185
Holy women giuen to deuotion. 5
Holy Ghost, the comming downe thereof. 475
Holy Ghost, the manner of his coming,

ming, and the fruite thereof. 523
Humility commended. 99, 111
Humility learned of Christ, 90, 468

I

Iesus a name of great efficacy. 212 &c.
Inuocation to be made in the name of Iesus. 216
Ioyfull it is to meditate of the life of Christ. 11
Ioy to the faithfull to see Christ in the flesh. 9, &c
Irreligion to take away the temporall benefites from the maintenance of religion. 328
Iudgement, Christs coming thereunto described. 433
Time of the last Iudgement, not to be searched. 422

K

Knowledge of intricate and needles matters disallowed. 367

L

Labours of Christians many. 172
Labour of body ought to be endured. 176, &c

Labors of Christ in the world. 165
Law, how we are deliuered from it. 315
Life of Christ a direction for our life. 69, 70, &c.

M

Mans perfection before his fall described. 137
Man how reconciled vnto God. 138, 139
Meditation of the loue of Christ. 93
Meditation kindleth the fire of the loue of God. 2
Meditation of the life of Christ necessary in time of affliction. 8
Mercy of God manifested. 140
Miracles what they teach vs. 362
Miracles dayly wrought in vs. 361
Miracles how ceased, 359

O

Obedient Christians duties. 313
Order the preseruer of things. 411

P

Patience in Christ and christians. 411 412, &c
Passion of Christ to be meditated vpon

vpon. 406, &c
Paſsion of Chriſt ſhoulde much mooue vs. 415
Peaceable conuerſation agreeable to a chriſtian life. 203
Prayer a ſpecial part of Gods worſhip. 225
Prayer, a forme thereof. 227, &c
Chriſts prayer expounded. ibid.
Prayer for thoſe in authority. 320
Pride reproued. 102
Primitiue church had miracles. 362

Q

Queſtions captious & difficult anſwered by Chriſt. 366, &c

R

Repentance neceſſary.
Reproches patiently to be ſuffered 206
Reſurrection of Chriſt, and the benefits thereof. 443, &c
Reſurrection of the faithfull. ibid
Reſurrection from ſinne. 452
Reuenge not to be vſed 206
Riches not euill of themſelues 324

S

Sabbath day the obſeruation thereof.

of, 385, &c
Sabbath, the end of it, and other festiuall dayes. ibid.
Shadow the Law was, and how, by that of the Apostles, Heb. 10. page 15
Sicke soule cured, and how. 143
Sicke folkes cured. 192

T

Teaching of Christ with great power. 180
Tempter, how to withstande him by Christs example. 130
Tempt God we do. 134
Temporall Commodities, are the meanes for the continuance of Religion. 328
Transfiguration of Christ. 246
Considerations of the Transfiguration. Ibid.
Causes of the transfiguration. 255
Trauels in the world necessary. 175

V

Vanity to seeke praise of men. 153
Vertues of all sorts to bee seene in the life of Christ. 8
Vice confounded in beholding of Christs

Christs vertues. 9

W

Watchfulneſſe very neceſſary. 492
Weeping of Chriſt ouer Ieruſalem 394
Weeping for our ſinnes neceſſary. 402
Wiſe Virgins, ſignifie wiſe chriſtians.
Wiſedome of Chriſt in anſwering difficult queſtions. 366
Workes of charitie commende d 198
Works of chriſtians what they are 36
Worldly things to bee forſaken for the loue of Chriſt. 340

Z

Zeale blind, ruſheth it knoweth not whither. 24

FINIS.

Tho Norden

His Book

Sept 9 1705

MDCCU